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THE
ENCYCLOPEDIA
OF HEALTH
AND PHYSICAL CULTURE

BERNARR MACFADDEN
EDITOR-IN-CHIEF

A COMPREHENSIVE GUIDE TO THE PROPER CARE
AND COMPLETE DEVELOPMENT OF THE HUMAN BODY
WITH DETAILED DIRECTIONS FOR THE
PREVENTION AND TREATMENT OF DISEASE

INCLUDING SCIENTIFIC METHODS FOR BUILDING
DYNAMIC, POWERFUL HEALTH AND ATTAINING
A SYMMETRICAL, BEAUTIFUL BODY

ARRANGED FOR READY READING
CLASSIFIED FOR IMMEDIATE REFERENCE

IN EIGHT VOLUMES

VOLUME V

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THE
ENCYCLOPEDIA
OF HEALTH

VOLUME V

WHAT IS PERSONALITY?

*Foreword
by the Editor*

THERE is no problem that is more bewildering than ourselves. We are all impelled by certain desires—ambitions; we want to achieve success.

But what is this mysterious impulse within the body? What is the *you* within you? The more you study the question the less you know about it, and the more confused you become.

When we are given life we are given personality. We can't escape our own, but we can mold, cultivate or mutilate it as we will.

We cannot plant personality. That has been done for us. We can, however, stimulate personality—good or bad—for one should certainly not submerge it.

This much abused and much misunderstood word is probably the most important of all words to each of us, because it means ourselves.

Possibilities
of Person-
ality

Religion and philosophy do not get far beyond the ancient description of personality as *spirit*, which in Latin meant breath or wind. The life of man, said the early philosophers, is like the wind. One cannot tell whence it comes nor whither it goes. One cannot see it nor trace its bodily outlines. But one knows it is there because one feels it.

Science during the last few generations has accumulated a mass of detail in anthropology, biology and psychology bearing on personality. But in the end, even the scientist falls back on a definition of personality which is intuitive—perhaps instinctive.

The difficulty in bringing any discussion of personality within the rigorous limits of scientific definition or laboratory demonstration does not invalidate either the truth or the usefulness of such a detailed treatment of the subject as may be found in the following pages. The fact is that there are two kinds of truth. One is proved to us by evidence, as by

laboratory experiment. The other is self-evident, as in the case of the proposition, "The whole is greater than the part." And while personality is associated with many facts of physiology and psychology which may be demonstrated by the laboratory method, it must be recognized that a great part of the discussion of such a subject must lie within the realm of those truths for which no proof outside their own inherent reasonableness can be offered.

Is Per-
sonality
Tangible?

PERSONALITY AND PHYSICAL CULTURE.—The discussion of personality in this volume is founded on the belief that out of the practice and experiments of physical culture there grows a doctrine of personality, which, like other systems of ethics or philosophy, cannot be proved by any array of evidence, or by laboratory or other experiment, but which can be proved by any individual to his own personal satisfaction, if he only tries. What men are really striving for in their pursuit of wealth, honor, luxury, pleasure, love—what it is that they are trying to get when they use drink or other stimulants—has defied definition down through all the ages. Classical philosophy called it the *summum bonum*—the sum of all good things, the ultimate good. Christ said that it was the Kingdom of Heaven, that this kingdom is within the man himself, and that, if it were once sought and found, all other things would be added to him.

In any case it appears to be a subjective state. It is not what one gets in life but the way one feels as a result of getting it. And the feeling may be more or less independent of any external good.

Some days you feel throbbingly alive. Life seems complete. You enjoy everything. Just to live and breathe seems all the pleasure you want.

At other times you are gloomy and miserable. You can see nothing in the present or future. Everything seems dull, deadly routine.

In either case you are probably enjoying the rewards or paying the penalties that have accrued to you from your general habits of life.

Accident and trouble come, but they are not what makes the greatest sum of unhappiness, of ineffectiveness in life. Most people's sense of the inadequacy of life for them and



PHOTOGRAPH EWING GALLOWAY

Freedom from convention in the use of hats, coats and other apparel are signs of the times in school and college life.

of their own inadequacy to life is just an inner state which seems to have no particular reason for being. Most doctors and neurologists today would agree that much of the misery in life may be traced either to sickness or to some sort of emotional repression.

Human beings are not truly born in sin, nor is the race cursed with natural depravity. But certainly a large proportion of human beings seem to have succumbed along the way either in body or in mind, and in many cases in both of these interdependent aspects of existence.

Man is normally a strong, virile, and physically beautiful animal. Where weakness, disease and deformity exist, they are the result of causes which interfere with and prevent the normal expression of the forces that make for complete development.

Man is normally intelligent and well poised. Morons, imbeciles, lunatics and hysterical people are the result, not of

**Human
Birthrights**

1916 LESSONS FROM FAILURES

the normal development of man but of causes which interfere with and retard this development.

Man is normally honest and upright. When vice and crime abound, when honesty and virtue have departed, it is because the forces of development have been suppressed or diverted.

Physical, mental, moral and social abnormality are all results of interference with the inherent urge to perfection which exists in every man, woman and child. Many of these causes of wrong or imperfect development are known. Some of them are social. Some are economic. Some are dietetic. Some exist in our educational system. Few of them are irremediable.

Causes of Personal Failure

THE FOLLY OF FAILURE.—Life is not properly life when you are not positively happy. Your enthusiasms die. Your ambitions fade away. You just become a neutral that eats and walks and sleeps. Perhaps you live half your allotted time and die realizing in your own heart that you have been a miserable failure.

Everywhere there are men who give the lie to such a conclusion. These men show that a man may grow and develop even into old age, that he may create environments which fertilize and help human life in its onward progress, and, using materials and laws as they are now known, may increase "in wisdom and stature" until he becomes a giant in his own field of activity.

We cannot all be geniuses, but every human soul hides talents that are inestimable in value if developed and brought into active use. Yet they rarely come to light.

Many people complain that they have never had a chance. They will refer to various friends and acquaintances who have advanced toward success while they have been left behind. They talk of luck, fate and other influences that seem to bring success to others but which, they say, are not for them.

If one studies these people one finds in many instances that they are lacking in spirit. They are slow in action, mentally and physically, or, if not slow, confused and uncoordinated. There is no elasticity in their step. They lack the fighting spirit which is necessary in the hard-sustained but interesting struggle that we call life.

Many of these people, if they were physically awakened, brought in direct contact with the incentives which come with dynamic health, would be able to attain to some of the good things in life for which they vainly yearn.

The basic lack in these personalities—the lack which makes them uninteresting to themselves and ineffectual among other people—is a lack of vitality. They are not fully alive. Life is supposed to be our most highly valued possession. But the importance of retaining it in its full powers rarely occurs to us until we see signs or symptoms that indicate the possibility of death.

Death, in reality, is never an instantaneous process, except from violence. It is a long-continued process. To be sure, when the heart stops beating and we lose conscious-



Vitality and
Personality

PHOTOGRAPH KEYSTONE VIEW

Outdoor life and exercise have especial influence on the release of personality in women. This photograph shows girls yachting in modern Germany.

ness, death is apparent. But when death is on the way its presence is less obvious; it may be creeping on day after day for many years before it finally appears in recognizable form.

Yet life manifests itself in the personality through many channels. Some psychologists speak of the experience of living as "psycho-physical parallelism." That is to say, the same quality or intensity of life manifests itself, according to this theory, in two parallel ways: in the body in certain signs and movements, and in the mind or soul in certain emotional reactions. Being unhappy, according to this theory, does not cause tears. Tears and the sensation of unhappiness are two parallel reactions to the same stimulus.

This is just one way of saying what is perfectly obvious to anyone who observes himself or others. Any increase in vitality, at any point, immediately energizes the whole personality. If one is suddenly interested in something, the eye brightens, the step quickens, the color rises. If one is feeling physically fit, the thoughts move more actively, ambitious plans begin to form in the mind, all one's emotions are intensified.

The most immediate and general manifestation of lowered vitality is physical. Physical health is rarely rated at its true value. One usually has to lose it before one properly appreciates it. In order to understand the advantages of a vigorous physique, one must know how it feels to be a weakling.

HEALTH AND PERSONALITY.—If one is in possession of superb health, one begins every day with a song in the heart. Life is one satisfaction after another. Happiness is then a natural emotion. One is bubbling over with joyous spirits. What one's worldly possessions may be does not seem to be of primary importance.

Vividness
of Person-
ality

People who have health of this sort have vivid personalities. They make friends easily. They automatically like other people. It pleases them to be helpful, to bring joy into the lives of others. They radiate good cheer.

A clear complexion, bright eyes that twinkle with merriment at the slightest excuse, a supple, strong body, the ability to run and jump with the agility of an antelope—these are the attractive outward expressions of inner health.

Keen emotions, strong feelings, come with such health.

The possessor enjoys life more; he feels its throbbing forces all around him. Whatever he does he does easily, and with pleasure in the doing.

HEALTH AND AMBITION.—Everyone knows, too, the lack of personality associated with poor health. There is, for example, the person who, without apparent physical illness, is always tired. He gives one the impression that he was born tired. He lacks energy. He has no force, no enthusiasm. He is just a cipher. He is usually devoid of ambition. He knows nothing about the supreme emotional heights of life. The feelings that stir many flaming spirits are not even understood by him.

Result of
Poor Health

Life to such men is just a deadly, monotonous routine. Every day is like the day before it. Life offers no future



PHOTOGRAPH PACIFIC & ATLANTIC

Physical and mental traits of personality that endure throughout life are in evidence early in childhood.

for them. Such men are usually hopeless and sometimes helpless.

Personality, then, in its most obvious and immediate manifestations, is physical. And lack of personality—of the power to receive and to convey genuine satisfaction in living—is often a condition of mediocre health. One is not visibly sick, but one is far from well. Usually this means that one is eating too much and exercising too little.

The average person gives no thought to his physical condition if he can perform his duties without discomfort. Consequently few people recognize the necessity for building more than ordinary health. They have never learned the difference between the deadly routine of mere existence and the glorious stimulation that comes from abounding health.

We have our own choices. We can live buoyantly, sublimely, resplendently; we can live and enjoy the supreme pleasures that life truly lived offers the one who is truly alive. We can be gloriously healthy, divinely alive to our finger-tips, with emotions delicately and acutely adjusted to all the various influences that life brings to us, with nerves tense, awake and alive to every situation with which we come in contact.

This volume begins its analysis of personality with a discussion of the physical basis of the well-rounded life. Elsewhere in these volumes are given the necessary details about diet, exercise, healing, and the like. The pages before you discuss both the inner life of the individual and the details which make for attractiveness and happiness in social contact.

Inhibitions
and
Personality

A happy emotional life normally grows out of good health. But we have inherited such a load of inhibitions, repressions, false shames and false teachings that even a person radiantly alive has to make some effort to attain a corresponding emotional release. Else his very energy will plunge him into emotional conflicts which rend and sear his soul.

Next to the craving for food is the hunger for love, and the more richly endowed a man or a woman is the more essential is love in his or her life.

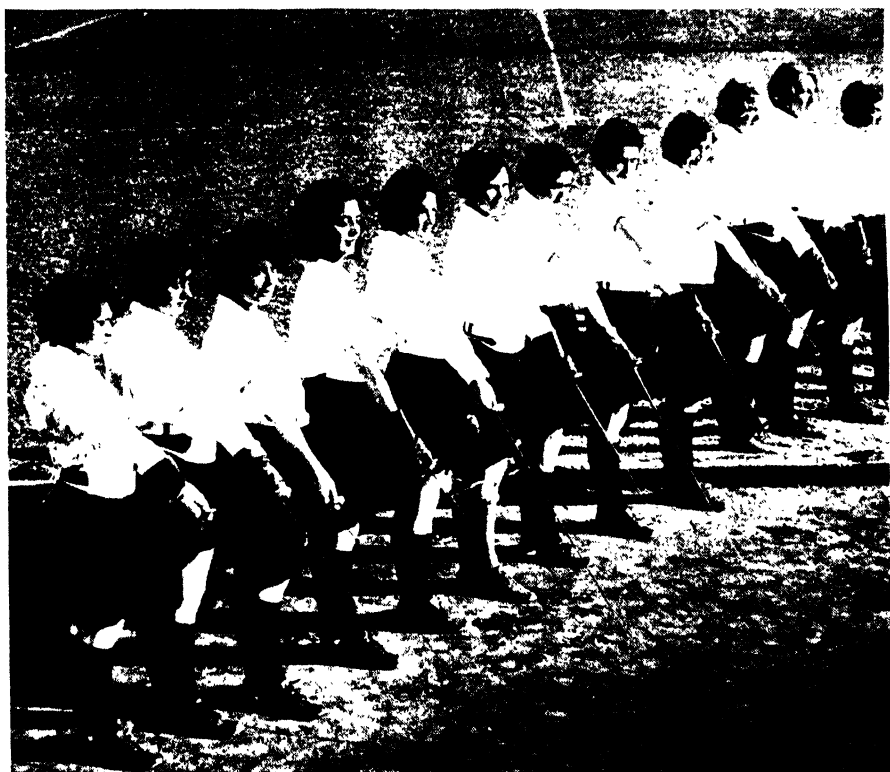
Those who are afraid to love, who go through life cramped and inhibited, eke out what is little more than an existence. Their social nature is cramped and crabbed. They have soured completely. They hardly know the meaning of a kindly feel-

ing toward their fellow men. They are usually resentful and vindictive, and their lives are molded in accordance with their twisted points of view.

Radiant health and readiness of feeling, with all the normal rewards they bring, should insure mental activity and solve most of the ethical problems of life. Wrong-doers usually are either sick men or neurotics. The craving for liquor and other stimulants, under the influence of which so much evil is done, is abnormal, a perverted compensation for lack of emotional satisfaction. The normalizing and intensifying of the physical and emotional life automatically does away with abnormal cravings.

There is a certain amount of character which is the result only of deliberate self-discipline and training in right habits. This is particularly true in the case of all those virtues which

Wrong-Doers



PHOTOGRAPH WIDE WORLD

Self-reliance is notably developed by competitive exercise. Fears of loss of feminine personality through muscular over-development are groundless.

make for economic success and social recognition, and the permanence of the home.

**Possibilities
of Personality**

PRACTICAL DETAILS OF PERSONALITY BUILDING.—Though personality is largely dependent on the vitalizing of all the inner forces and their free and harmonious expression, there are many details in which a special and technical training and practice are necessary to make of the individual life that genuine work of art which it may become. The final sections of this volume include instructions and exercises for the development of personality in all its esthetic phases.

In the section on child training we have assembled what is now generally taught and practiced by child specialists. In general, this material supports the teachings in this volume with regard to personality.

While the development of rich, vital, joyous personality is within the reach of all normally endowed people, it cannot be denied that to attain it means continuous self-analysis and disciplined effort.

Some people try to be satisfied with whatever they possess. They rest content with their conditions whatever these may be. But a truly ambitious soul is never completely satisfied. He is stirred almost continuously by a feeling of unrest.

Life to some extent gives you what you demand of it. If you are satisfied with what you have, there is but little chance of getting more. If the deadly routine of your life is bearable and you do not want to make the effort to change it, then you will have to go on to your fate.

Some people are but little more than drones; others reach mediocrity and rest content; and there are still others who are looking forward and upward all the time. They are reaching for the stars. They want the great rewards of life and are willing to work for them.

It is people of this kind who win the great victories of living. They live on the heights. They know the grand climaxes. Opportunities extraordinary in character stare at us at almost every turn in life. Some people see them; others pass them by.

LIFE'S POSSIBILITIES.—Life should not be a continuous funeral dirge for anyone. It should be a joyous and satisfying experience.

Yet many persons with every opportunity for a full and rich life fail to accept it. They have certain ideas of their own to which they stubbornly adhere. They haven't the intelligence to realize their mistakes. They will not face themselves down and impartially analyze their troubles. But mostly they are the victims of wrong habits—habits of eating, of living, of thinking, of feeling or not feeling.

Deficient
Personality

We make or unmake our lives every day. We are happy or miserable in accordance with our daily habits. In practically every case people who are deficient in personality—the half-alive, the sour and crabbed, the walking mummies—would change into real human beings if they would alter their habits of life. They would come to themselves. Their rightful inheritance would be regained through right habits.

If, therefore, one wishes to make one's life as interesting as possible, one should guide one's thoughts along the right channels, and then guide one's habits after them.

If you find yourself dull, ineffective, unsatisfied, unlovely to others, uninteresting to yourself, neglected, snubbed, poverty-stricken, miserable—or if life just isn't all to you that it seems to be to others—there are three things to do.

In the first place, take it on faith that you can make your life's horizon broader every day and that, if you are not doing this, something must be wrong with your physical or mental life, your emotional attitudes or your daily habits.

Developing
Personality

In the second place, subject yourself to the most careful self-analysis you can devise in the light of what is said in this volume. Locate the trouble as nearly as you can.

In the third place, start to build up, day by day, a new set of habits to take the place of those which have placed you in your present rut.

Fully realize that life is mainly what we ourselves make it. Build up a vital reserve that will enable you to meet all emergencies. Make your body strong. Develop the mental capacity essential to attain the emotional and material happiness which is within reach.

B. M.

PHYSICAL ASPECTS OF PERSONALITY

Section 1

STRICTLY speaking, personality is the sum total of physical, mental and spiritual qualities, but in common usage the word has come to mean that outward expression of ourselves by which we present our personalities to our fellow men. To a great extent each of the qualities of personality depends upon others for its manifestation; hence in numerous cases where adequate physical expression is lacking, even superior mental or spiritual qualities may fail to win success or happiness. This section deals with the physical aspects of personality in a manner designed to help the reader to round out his general personality.

Appearance
and
Personality

Even the unprepossessing individual in a great measure can make up for a poor first impression by cultivating qualities that wear. It is not unnatural for such individuals to be critical of the more superficial elements of personality; yet there is nothing wrong with these elements except that some people who possess them are satisfied to depend on them to the neglect of more solid traits of character.

A typical example of this is the man of fine appearance who does so well in business merely by making a good first impression that he becomes indolent. Such a man may in time be excelled by a less attractive looking rival who, unable to get on by his "personality," is spurred by necessity to become more efficient, and therefore masters his business completely.

PERSONALITY AND PHYSIQUE.—In a world in which wealth is not dependent upon the use of physical strength, there is an inclination among those who earn their living by their wits to belittle and decry the physical factors of personality. Yet the fact remains that the man of good physique does have an advantage. Prejudiced men of poor physique but of mental ability may resent this fact and decry it; but the race will always prefer its heroes to have the ap-



PHOTOGRAPH EWING GALLOWAY

PLATE 61. In outdoor life especially, physical attractiveness plays a predominant part in personality. The clothing and social customs of past eras submerged this element.

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to a greater
portion of

pearance of power, and will give the man of impressive physique a better chance to succeed. This reaction is not a reasoned one but is based on fundamental instincts, instincts which serve an important purpose in human affairs in spite of the fact that physical power may seem of minor use under civilized conditions.

In the first place, even in affairs requiring brain power, the man of good physique has, on the average, more power than the man of poor physique. This is for the simple reason that, in spite of exceptions, the old law of a sound mind in a sound body still holds as a general truth. Cultivating a good body is the best way to secure a lasting basis for the functioning of the brain.

Physique
and
Personality

Moreover, the preservation of the race through mating and reproduction is a physical matter; therefore the physical personality as expressed by strength in man, beauty in woman and health in both, will continue to have more weight than any other factor in the valuation of any individual by the opposite sex. This is as it should be, for without this selective factor the quality of the human race would inevitably deteriorate. The factors that lead women to admire physical charm in man cause it to gain attention from other men.

Only when the elements that prove attractive between the sexes are carried to the point of artificiality instead of resting on genuine physical development and vitality, does the attractive individual forfeit popularity with his or her own sex. The good-looking matinee idol who trades on his physical charms has a poor standing with men. He is catering to women by a mixture of masculine and feminine characteristics which men rightly regard as ridiculous. Likewise the professional beauty type of girl who lures men by bleached blond hair and similar trickery does not deceive the members of her own sex, even if she may hoodwink some of the men. Yet elements of attractiveness well-based are admired by both sexes. So physical attractiveness, largely within our control, is an important aspect of personality.

Anthropometry is the scientific term applied to the study of physical measurements and of their relationship to the prehistoric and modern racial development of mankind. In a more restricted sense anthropometry may also be applied to

Anthro-
pometry

Basis of
Personality

PHOTOGRAPH UNDERWOOD & UNDERWOOD

Primitive peoples recognize the physique as the real keynote of personality. This Fiji Islander illustrates the tendency of uncivilized costume toward a maximum of ornament with a minimum of concealment.

such comparisons of body measurements as are hereafter discussed in relation to personality and the symmetrical physique.

PHYSIQUE AS THE BASIS OF PERSONALITY.—In the primitive tribe struggling with a world of beasts and warring neighbors the best fighter was of necessity the leader. Others respected him because they were afraid of him and also because they wanted him on their side in the hunt as well as in warfare. The weaker man sought to serve the stronger because he needed his leadership, and the strong man, as a natural leader, sought to gather around him the most stalwart companions, because success in the hunt or in battle was not to the strongest individual but to the strongest group. The tribal conditions under which our human instincts were slowly formed existed for many thousands of generations. Compared with this lapse of time, civilization, as we

now know it, is much too brief to have erased the instincts developed during preceding ages. Good physique is the fundamental basis of an attractive personality in man, because its appeal is most deeply instinctive.

Second in importance to the physical elements that indicate strength and energy is an air of friendliness and agreeableness. This is also instinctive. Strength and physical efficiency do not attract us if the possessor be unfriendly. Primitive instinct favored the strong man as a friend and did not desire him to be an enemy. Hence the big man or the strong man who is ungracious and unfriendly repels others even more than the smaller man who shows the same traits.

Tempera-
ment and
Personality

ESSENTIALS OF PERSONAL APPEARANCE.—While the larger and more basic expression of personality is in the complete physique, its more detailed expression is in certain factors of individuality. We may include in this category the face, the head, and also the hands. Thus we have all portions of the human body that are open to observation in the civilized man when fully clothed.

It is worthy of note that in this limited area of exposure are located all five of the primary senses. The organs of vision, hearing, smell and taste have their site in the head, while the hand is the most important seat of the sense of touch. In leaving the face and hands uncovered we leave free to operate without obstruction the five senses from which we get most of our knowledge of what goes on about us.

Associated with the use of these senses are certain muscular motions which indicate to the observer something of how we are using the senses. When we add to these five sources of information the gift of vocal speech, we find that in these limited areas of the body are the chief means of expressing ourselves to others.

It is chiefly in human beings that so restricted a view of the physical being can tell us so much. With most other animals a far larger share of expression is given by the posture, attitude and action of the body as a whole.

Facial characteristics may be derived from three sources. The first of these elements is inborn and inherent and has to do with such fixed things as pigmentation of hair and eyes and the cast of features determined by unchanging bony structure. The second element is that of health, which is revealed in complexion and texture of skin, in the sparkle of the eye, and in the alertness and freedom of expression that is associated with muscular activity and bubbling energy

Facial
Character-
istics



Feminine types representative of two distinctive classes of the Caucasian race. The girl in first photograph is of decided blonde or Nordic type with blue eyes, fair skin and high coloring. The girl in second photograph is of decided brunette type with brown eyes and ivory-tinted skin. The camera shows light and shadows and no distinctions in skin, hair and eye coloring.

and with the joy of living and freedom from physical pain. The last element of beauty is purely that of emotional expressions and depends on the mental and emotional life past and present.

Thinness
and Fatness

One purely physical factor measurably affects the expression and beauty of the face. That is the matter of plumpness or leanness. The face that is sufficiently free from fat so that the smallest motion of the facial muscles is readily noted is the more expressive. Undue leanness or the absence of fat under the skin of the face gives an exaggerated appearance of age and may deepen lines and hollows that seem to suggest mental stress.

The plump face hides these lines of pain, but as the fat increases, the power of expression tends to become lost and buried. The fat face, like the fat body, can still shake with laughter, but the finer distinctions and greater variety of

expression are gone. Fat spells immobility. Plumpness of face, like plumpness of the girlish body, may not be without beauty in youth, but such beauty cannot well express varied feelings.

THE HEAD.—There is one especial factor that gives added weight to the value of the human head as a revelation of personality. Man, possessing a far greater relative brain size, is the only animal in which the brain gives shape and volume to the head as a whole. This fact gives us the impression that the conformation of the human head is an index of a man's intelligence.

We no doubt are inclined to exaggerate this factor. Yet, as man has advanced from the more primitive types the head has modified, this being particularly true of the forehead. The broad high forehead is a sign of intelligence which distinguishes the white man from the Australian Bushman. And as the more advanced races have over their eyes more brain

Types of
Heads



Types of Asiatic (Mongol) and African (Negro) womanhood. With the introduction of modern methods of hairdressing, members of races with naturally woolly hair are found with hair artificially straight, and those with hair naturally straight resort to artificial methods to produce waviness.

capacity than the lower races, it is presumed that the more intellectual individuals in the race differ from the less intellectual individuals in the same way.

Undoubtedly they do tend to differ in that fashion. The foreheads of a thousand philosophers would no doubt be found to average higher and broader and more perpendicular than the foreheads of a thousand unskilled laborers. But in an individual case the general principle may not hold. There have been great thinkers who have had foreheads narrower or more sloping than those of many ditch-diggers.

It is assumed that we can usually tell at a glance a dull laborer from a judge or a college professor. Yet we have much to help us besides the shape of his head. Clothing helps us, the way the face and the hair are cared for helps, and, of course, when even a word is spoken that helps further.

Facial Im-
pressions

The thing which helps us most of all and which is the really vital factor in our ability to read faces is the expression. This counts most when we see it in action, but it also counts in another way. The life-long habit of expression has left its permanent mark in the lines and features of the face. This indeed is the real fact on which we base most of our judgments of people, especially when we first meet them.

FIRST IMPRESSIONS OF PERSONALITY.—When we first see a person our impression is of the physique as a whole: whether that of man or woman, whether large or small, weak or decrepit or strong and vigorous. In a state of nature where nudity prevailed the condition of strength as indicated by muscular development would dominate this first general impression. The device of clothing substitutes an artificial symbolism which not only reveals the sex but usually the race and the occupational status, and suggests at least something of the economic rank, which, under civilization, largely replaces muscular strength in measuring one man's power over that of another.

But these grosser impressions of the being as a whole are seldom consciously registered in our minds until we cast our eyes more particularly upon the human countenance confronting us. There we read the story of sex, of youth versus age, of intelligence versus stupidity, of friendliness

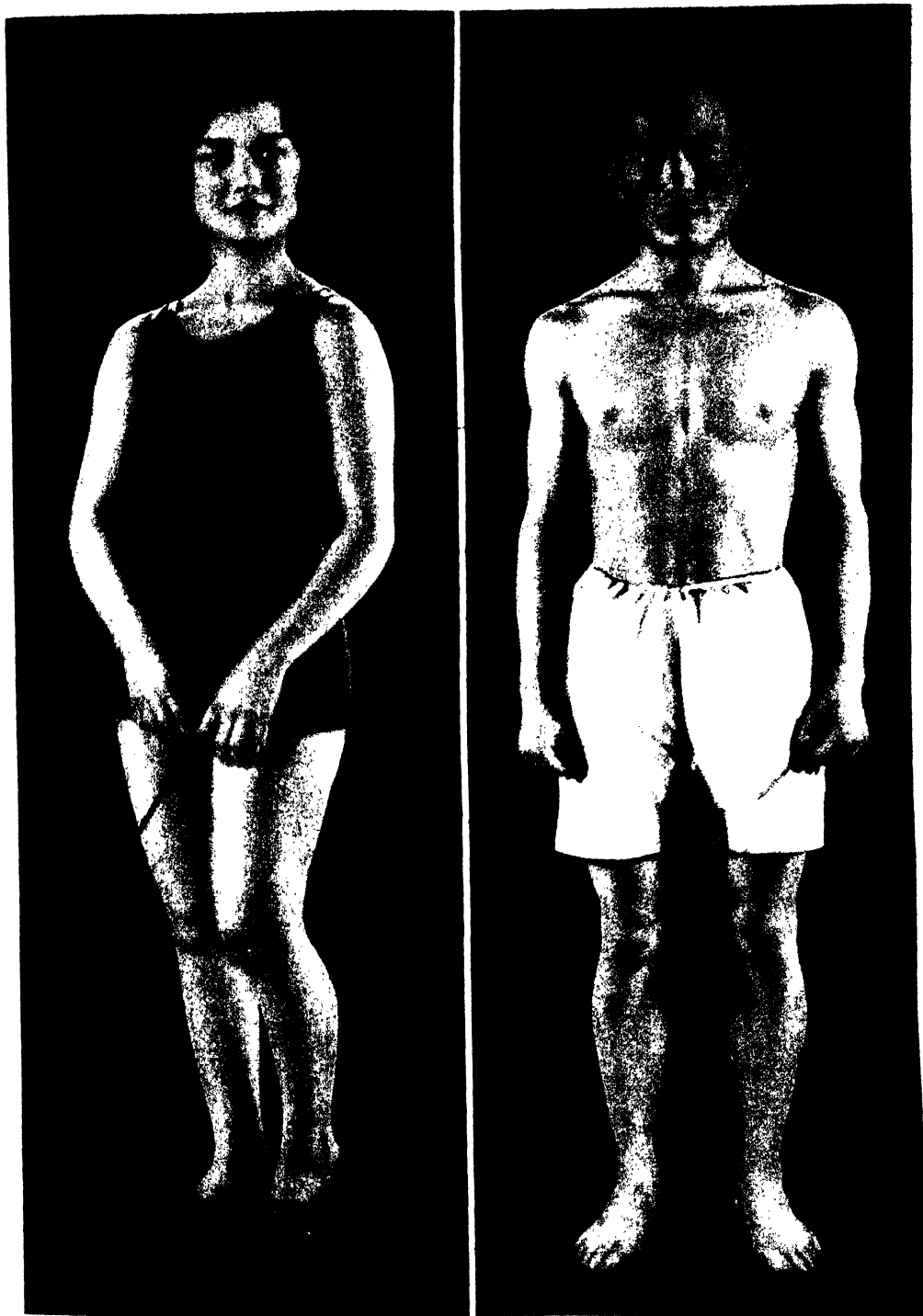


PLATE 62. Young man and young woman of Chinese race, minus external dress which often influences impressions of racial personality.



Masculine types of the white race, showing in the first photograph a combination of blue eyes and extremely fair and unpigmented skin with dark hair coloring. In the second photograph the type is decidedly brunette with brown eyes and skin evenly pigmented and tending to develop to darker, self-protective shades under strong sunlight, natural or artificial.

versus enmity, of joy and happiness versus pain or misery.

This impression that we get from the human face, even before a word is spoken, is vastly important in all human relations. It conveys so much to us that we can attribute to mankind almost a sixth sense in the ability that humans alone possess to see in living creatures far more than mere images of color and form.

The interpretation of these impressions which are based chiefly upon the face is commonly known as character reading. Human experience develops remarkable and almost uncanny power and skill in appraising others and passing at least some sort of judgment upon them. True, these are more often emotional than intellectual judgments, and, because they are emotional, they affect our lives in relation to others most profoundly. We form likes and dislikes in this fashion and cannot easily get rid of them.

**Character
Reading**

INTERPRETING PERSONALITY.—In all times and ages people have attempted to formulate rules and systems for such character reading or judging of personality from the head, face and hands. Sometimes these have grown into considerable bodies of formulated rules, as in the case of phrenology or palmistry. An extension of the latter, since it is based on a record of the action of the hand, is *graphology*, or reading of character by the study of the handwriting.

Personality
and the
Human Hand

It is indeed a remarkable fact that an endless variety of individual difference may be expressed by such slender evidence as handwriting. The structure of confidence in the authenticity of legal documents and the value of checks depends upon the fact that no two men will *naturally* write the name *John Smith* in a precisely identical manner.

The form of handwriting is indeed influenced by the whole nervous temperament and life of the individual. We usually can tell the sex and the approximate age of a person from



Male examples of the Negro (black) and Mongolian (yellow) races. Racially, the negro (at left) frequently is of somewhat dolichocephalic (long-headed) type while the Mongolian (at right) often tends to the brachycephalic (broad-headed).

THE HAND AND PERSONALITY 1933

the handwriting, but beyond this most of us can only venture to say whether two bits of writing are done by the same or by different individuals. The expert can tell us more, but just how much more is a disputed question.

When we go from the work of the hand to the hand itself we find again that infinite variety that makes no two hands alike. The fundamental difference here is inborn. That the difference is absolute is proved by the marvelous use of finger-printing for identification. The way those tiny ridges are so individually arranged on the ball of the thumb or of a single finger furnishes the expert with a record of individuality that is considered sufficient to condemn or free a man accused of murder or other crime.

Variation in
the Hands

All efforts, so many of them mistaken, to attach definite significance to the form and color and action and expression of the hands and the face reflect the tremendous importance that we unconsciously and emotionally place upon these signs by which we are known to our fellow men.

The Human Hand.—The hand, for instance, certainly reflects its use and its care. The hand of the farmer, or the



Human individuality shows very markedly in the hands—no two of which are exactly alike, even to the tiniest ridges of the finger. The types of hand here illustrated may be called the mental and the physical type; the one at left long and tapering, the other square and strong.



Phrenology, in vogue during the past century, charted the head, and by studying in detail the conformation of the skull assumed to determine the degree of localized development of the brain. The illustration shows an old phrenological model of the head with various areas marked off. Certain elements of personality were assigned to each section, and supposed to be well developed or lacking in the person concerned, in accordance with the conformation of the given section of the head.

stone mason or the pianist and of the pampered idler are all different hands, made so by use or disuse.

Palmistry has been studied longer than the reading of finger-prints. The palmist is concerned, not with the finer ridges of the skin structure but with the wrinkles caused by folding of the skin as the hand is flexed. In reading character or "telling fortunes" from these lines in the hands the palmist no doubt goes further than interpreting tangible characteristics. Yet the art serves at least to impress us with the differences between individuals in all things.

Personality
and Head
Form

Phrenology, which flourished in the past century, presumed in like manner beyond the grounds of its evidence. It charted the human head and by the detailed conformation of the skull presumed to determine the degree of localized development of the brain. We all make daily application of phrenology to the extent that we presume to judge something of the character of the mind according to whether its possessor has a high or a low forehead. The colloquial terms "high-

brow" and "low-brow" express this distinction. The phrenologist mapped out the various regions of the skull, and assigned various attributes of personality in accordance with the development of each region.

HEAD MEASUREMENTS IN SCIENCE.—Developing such more popular arts or efforts at personality evaluation into more accurate scientific studies, we come to the science of craniometry, or the measurement of the skull. This has been highly developed as a basis

of classifying various races of humanity from skulls alone. Many of the debates regarding the age and evolution of the human race rest largely upon such craniological evidence. When a skull is discovered in a strange location, the craniologist is expected to tell us whether it is the remains of someone buried a few decades or centuries ago, or of some prior race dating back thousands, or tens or even hundreds of thousands of years. In all such discussions and identifications the jaws and the teeth form a related but separate chain of evidence.

PHYSIOGNOMY.—In living man, all this enduring evidence of the bones is largely hidden and obscure. The muscles



Cranial Measurements

In this young Caucasian, the proportion that the width of head presents in comparison with depth of head from front to back is about 85 per cent. These proportions are termed the cephalic (head) index and are based on measurements as shown by white lines above. These measurements are taken from the widest points of head from front to back and from side to side, calipers being used. When the width of head exceeds 85 per cent of its depth, it is known as brachycephalic (broad). When the percentage is between 80 and 85, it is known as mesocephalic (medium). Heads with an index of less than 80 may be classified as dolichocephalic (narrow).

and skin of the face and the hair upon the head now become much more prominent and suggestive to us of the manner of man than these more enduring differences in the bones themselves

HAIR AND SKIN COLOR.—In the hair, as in the matter of eye form and color, we have a distinction that is chiefly racial. The apparent similarity to each other of individual negroes, and particularly of individual Chinese, Japanese or Hindus, is due chiefly to a far greater uniformity in hair and eye color than is found in European peoples, among whom the more varied coloring of eyes and hair has introduced a greater variety of individuals.

Personality
and
Coloration

Certain characteristics are related in the popular mind with hair coloring; for instance, a belief that a red-haired person will prove ardent and quick-tempered. But the fact is that, whatever its racial source may be, it is the assertive temperament that is being recorded, and that the color of the hair as such has nothing to do with it.

In people of European extraction the distinctions of hair texture and hair color range from straight to distinctly curly and from pale gold through shades of yellow and yellow-grays, and through every shade of red and brown to jet black. The eyes also range from blue through gray, violet, and the mixed brown and blue which we call hazel, to black. In addition, there is a great variety of color in the skin, depending on the extent to which the blood shows through it and gives it a rosy tint, as well as on the degree of pigmentation. We are so used to these variations that we regard them as more or less normal, and classify people roughly as blondes and brunettes.

But when one's racial view of the world transcends the somewhat limited area of Europe and North America, one is struck by the fact that this great variety of coloring is a special phenomenon limited to a small area of the globe. Wherever one goes in the world one finds peoples of brown shades—ranging from light tan to black—and hair and eyes are only a variation of the skin tone. Distinctions between races other than white depend on such traits as the shape of the eye among the Mongolians and of the lips in the negro. Many ethnologists conclude that the human being is normally



Slight differences in configuration of the face go to make up highly distinctive racial types. The illustration shows contrasting Oriental (Chinese) and Occidental (Anglo-Saxon) types, the Chinese face in this case being what is called concave, and the Anglo-Saxon face convex, although concave faces are encountered among Occidentals also.

brunette, and that the blonde is an evolutionary offshoot which developed in the peculiar climate of Northern Europe.

While blondes appear in Europe as far south as the Andalusian highlands, and as far east as Caucasia, it is generally easy to trace a direct strain of blood from the Baltic regions among these people; for as adventurers, conquerors and traders the Nordics went everywhere and left obvious traces of themselves. Most blonde or red-haired people, and the majority of the intermediate type, can usually find a strain of ancestry going back to some country situated in Northern Europe.

General
Racial
Variations

Races originating in all sorts of different circumstances have been brunette, and these may have any qualities which human beings have ever had. But the blonde is a distinct racial product, and when blonde coloring appears, it is possible that some personality characteristics of the northern race are also present. These include the inclination toward pioneering, and a general aptitude for the mechanics and organization of all of the phases of the modern industrial civilization.



The illustration shows the profile of two strongly contrasting types—the Japanese Oriental, with straight black hair, yellow brown skin, and dark eyes, and the Nordic Occidental, red-haired and of fair complexion.

In the matter of emotional temperament most, if not all, of the supposed differences between feminine and masculine blondes and brunettes may prove legendary. Some of us expect somber mood and lurking fire and passion in the brunette of the North because it is characteristic of the more frequently encountered brunette of the Mediterranean races. If we look for calmer temperament in the blue-eyed, golden-haired child, it may be because the more northerly blond people are slower of development, and hence retain the characteristics of childish innocence longer than the more precocious southern races—which characteristic is really based on the fact that the northern girl attains puberty and sexual development at later age.

**Racial
Variations
in Stature**

STATURE.—In men, tallness is a decided advantage and shortness an undoubted handicap. Among white races in which the *average* height of men is five feet eight inches (as in Scotland, Scandinavia and among the Northern European races generally), the *ideal* height for a man may be placed at five feet ten, although some put it as high as six feet—an exceptional stature. Opinions on this point differ, and other elements of build and personality modify the effect of the factor of stature in the individual case.

Tall individuals are rarely as well proportioned as shorter men. When slender, in many cases they acquire the habit of stooping. They have to stoop to low door entrances and when standing to converse with other people. They may also do it from a sense of embarrassment, unconsciously trying to make themselves look less conspicuous.

Coming to the other extreme in the scale of stature we find that the short man, as well as the extremely tall one, has his handicaps. He must work harder to get attention in this world than the big men. In physical labor this is obvious enough. The big man may do his share of the work easily, but the little man has to exert himself to keep up his end. However, this handicap may be turned into an advantage. The necessity for effort may make a better worker out of the little man. The big man finds it easier to obtain a job than the little one, but not necessarily any easier to make good at it. The little man knows he is inconspicuous and that his

Size
Handicaps



PHOTOGRAPH BY TWING GALLOWAY

The white men of this group only moderately exceed average size in their countrymen. The Andaman Island pigmies beside them also approach average size in their tribe. This abnormal dwarfed stature is the outcome of tribal isolation and inheritance, and is not due to defective development, nor can it be traced to pituitary or other glands.

only chance of getting recognition is by his performance. He must offset the handicap of his size, and, if he is not willing to sink into a small place in life, he is likely to aim at building a reputation for energy and hard work.

**Personality
and Physical
Develop-
ment**

MUSCULAR DEVELOPMENT.—When we turn from the question of height to that of muscular development, we are no longer dealing with a factor that is fixed and unchangeable, but one that a man may very largely control. The advantage of a man's fully developing his muscular system is too obvious to need argument. The poorly muscled man, whether he remains painfully slender or hides his lack of muscle by accumulating fat, is obviously handicapped. Clothes and the many other artificial aids of civilization may enable him to get along, but his poor physique can never be made to masquerade as a good one.

The social popularity of college athletes is proverbial. Even in the atmosphere of an institution devoted to mental culture the men who are heroes in the eyes of the young women are not the men of scholastic rank, but the football stars. The intellectual and business world may be inclined to ridicule the girls' worship of the athlete, but the girls are following their true feminine instincts and are wholly right about it. The athlete may fail to do well in business later, but so may any young man, and the college athlete has a better chance in the business world than the puny bookworm.

MEN'S CLOTHING AND THE PHYSICAL PERSONALITY.—In spite of the fact that the exposure of nude masculine arms, legs or chests, as in sports or in workrooms, has never been considered to involve any moral problem, as in the case of women, it is women and not men who have led the way to a greater exposure of the body to sun and air and human vision. The bathing beach, where clothing is obviously out of keeping with the needs of the occasion, is the one social gathering place where men have consented to any appreciable uncovering of their bodies. If social custom permitted the bodies of men to be exposed even as freely as those of women, it would emphasize the advantages of a handsome and well-muscled physique as a factor in personality.

The social and recreational opportunities that permit a man to reveal his muscular system are of greatest advantage



PLATE 63. Ethnologists incline to agree that coloring of the skin, and of the hair and eyes also, are chiefly effects of climate and have no immediate relationship with personality. As most human beings live in countries in which strong sunlight prevails, dark shades of skin ranging from almost black to light olive, characterize the majority of human races.

to the well-muscled man who is of only average size or even a little undersized. The tall or the large man gives an impression of physical power when conventionally dressed, though he is often disillusioning when he dons a bathing-suit. The man who lacks height may look quite ordinary in his clothing, yet, on the contrary, show up to great advantage when his body is more fully revealed. It is a well-known fact that many of the best-proportioned and best-muscled men are of average or less than average height. Obviously such men have most to gain from opportunities to shed some of their surplus clothing.

But in spite of the very clever disguise of conventional male clothing, the man with good muscles does not lose all the advantage of possessing them. Clothes may not drape as gracefully on him as on some others, but none but the unobserving is deceived by that fact. Powerful muscles, even though hidden, give a sense of power, and this comes out in bearing, manner, and action.

FEMININE BEAUTY AND PERSONALITY.—While the tendency of civilization in the past has been to suppress and hide the physical elements of personality in man, the tendency with woman has been to emphasize certain elements of the physical appearance, but in a most artificial manner. The basis upon which feminine beauty was judged during past centuries was most inadequate.

The face and hands alone were ordinarily exposed to the public gaze, with the addition of the arms and shoulders on special occasions. The beauty of the hands was judged almost wholly by their smallness, smoothness and whiteness; in other words, the hands most admired were those that did the least work. The feet were judged wholly on the basis of size and were cramped (as they still are) into monstrously artificial and uncomfortable shoes to give an illusion of smallness.

In women, as in men, no matter how much or how little of the rest of the figure was exposed to view, the face always has been naturally dominant. But when such judgment is based solely upon the face, it becomes most incomplete, artificial, and unnatural. Containing no muscles of any size, the face may give very little indication of general physical development.

1942 BODILY FORM IN WOMEN

Facial Beauty
Not All

Rating the personality of woman on facial beauty is unwarranted, even when the standard of facial beauty is not artificial. One of woman's chief functions is motherhood and motherhood involves the entire physical being. Yet elements of facial beauty came to be prized that were really signs, not of health and vitality, but of weakness and near illness. Just as those hands were considered beautiful which suggested idleness, whiteness of skin, indicating an unhealthful indoor life, came to be highly prized. Delicate features, merely because by comparison with those of men they seemed more feminine, were also admired, though their very delicacy often indicated a frail body.

In spite of varied forms of apparel, bodily form in women has always been noted by men—a natural instinct that is as fundamental as to note the physique of a fighter. Still we know that instead of permitting an honest revelation of that form, the old civilization attempted the most grotesque illusions and forgeries. The laced waists, bustles and padded hips, sometimes even padded breasts, were crude mechanical



PHOTOGRAPH EWING GALLOWAY

The acceptance of the importance of form in woman, as on a par with facial beauty, results in increased interest in exercise for physical development.

exaggerations of femininity that were objectionable both as frauds and as destroyers of real beauty and health.

The artificiality of the whole business finally brought about a reaction, the opposite and equally absurd extreme in which women tried to conceal the feminine hips and breasts. And with this last absurdity came the reducing fad, causing women to starve themselves in silly efforts to erase the distinctive features of the feminine form.

Artificiality
in
Personality

Let us look to the civilized world to adopt the ancient Greek practice of fully developing the natural form, and if not fully revealing it, at least not attempting to disguise or destroy it.

It is true that even under the most tyrannical reign of prudery the importance of woman's physical form was never ignored, however much it might be hidden, disguised, or even distorted. Woman's dress has always had elements of suggestiveness, baiting the mind of the observer to wonder about what was hidden and yet partly revealed. The trick of the ballet dancer of days gone by of lifting up her skirts and giving flashing views of her legs had more sex appeal than the present custom of freely exposing the same legs to the public view. The same element of suggestion was involved in the low-necked gowns of society women.

The dress of women today is freer from such trickery than it has been for centuries. Lacing and padding have been almost entirely eliminated. The modern bathing-suit leaves nothing to be guessed so far as the contour of the wearer's body is concerned, and the only question left seems to be that of just what area of skin is to be exposed or covered. The exposure of the calf and knee, with or without the sheer stocking, gives a pretty good idea of the degree of muscularity, the slenderness or the fatness, of the entire lower limb. The equally free exposure of the arms, neck and upper back and chest gives evidence of the muscular development of the upper body. No one, therefore, is greatly deceived as to the physical condition of the modern woman, even though she is seen only in her street clothes.

MODERN IDEALS OF FEMININE PHYSIQUE.—These recent striking changes in custom and costume are associated with an entirely new ideal of the feminine physique. The old standards

The Normal
Feminine
Physique

of womanly charm called for a pretty face, a small waist, and the suggestion of well-developed busts and hips, the idea being apparently to suggest to men the possession of the distinctive feminine anatomy along with a virtuous and modest desire to hide the fact. Despite changes of fashion, the male conception of a good feminine figure has not materially changed and cannot, because it is instinctive. The bustless, flat-chested woman hardly could appeal to a man as truly feminine, nor could a straight-hipped woman.

The athletic type of woman is justly admired at the present time, but the athletic figure is quite consistent with a well-formed bust and a moderate development of the hips. Neither the dancer, nor the swimmer, nor the bathing beauty can have bony legs. Well-developed legs in a woman carry as a necessary counterpart well-developed hips. A muscular woman cannot possess the hour-glass waist of her corseted grandmother, but neither can she have a straight masculine waist, as this cannot exist in a woman without the presence of useless fat or flat hips. The athletic form, therefore, is the true feminine type.

Physique in
Athletic
Women

There are those, of course, who will dispute this statement and argue from individual cases of overlarge and over-muscled women. Any form of athletic competition that requires great strength will bring into prominence large-boned and large-muscled women who may look more masculine than the average, just as a short, small-boned man tends to look feminine. But the distinction here is one of original type and does not prove that activity develops such a type. A woman of moderate stature and a moderate skeletal formation does not become masculine through activity. Indeed, it may have quite the opposite effect, because muscular development reduces the apparent size of the bones and joints, whereas bones give a woman an air of masculinity.

Another fundamental change during the last generation has taken from woman much of the social advantage that was formerly associated with both smallness and fatness. The former prizing of weakness in woman arose from a condition of society in which the women of wealth were idle and the women of the poorer classes were engaged in relatively hard physical labor. But the modern woman has discovered that

the most lasting physical beauty comes from development, through healthful sports and recreations and outdoor life, and that only by such development can she hope to gain favor in the eyes of intelligent men.

The modern generation, while deploring the competition of women with men in slavish physical toil, does not jeopardize the health of its favored women by assigning to them a rôle of physical idleness just to distinguish them from field or factory workers. This change has certainly taken away from woman any imaginary advantages she formerly gained by maintaining a state of abnormal weakness.

STANDARDS OF WOMEN'S PHYSIQUE.—The modern man wants a woman to be physically active and physically fit. He recognizes her as a smaller creature, just as he recognizes a boy as a smaller creature. He does not wish to play football against women, or meet them in the wrestling or prize-fighting ring. But he does want them to walk and swim with him and engage in other sports in which the ability to handle their

**Standards in
Woman's
Form**



PHOTOGRAPH KEYSTONE VIEW

Women may attain the height of six feet or more, exceptional even in men. Inversely, women of a height barely reaching five feet are numerous even in tallest races. So far as ascertainable, the average height of Caucasian women is accepted as being from five feet three to five feet four inches.

own bodies in an efficient fashion, rather than the exertion of sheer brute strength, is the measure of success. These new ideals perhaps tend to favor a little taller and larger type of woman.

But since woman is naturally smaller than man, she seems to lose femininity when she is too big. The average height of woman is five feet four inches as against man's average stature of five feet eight. A woman, if she is well-muscled and well-proportioned and not too large-boned, may be acceptable at a height of five feet six, just as a man is at five feet ten. But whereas a man of six feet is a type much admired, a woman of over five feet eight may tend to be conspicuous.

When we go to the other extreme we find that women of less than average stature have many advantages not possessed by men of the same class. In fact, many men show a distinct preference for small women, while it can hardly be truly said that any group of women show a distinct preference for small men. A woman five feet in height will find plenty of men who prefer a woman of just that size.

But while women are less unfavorably affected by deficiency in height, they suffer more than do men if they are off proportion in form or in relation of height to weight. Indeed a short man may carry some excess weight without any unfavorable effect upon his personal appearance. He looks short but does not look small, and it is a matter of opinion as to whether a short, slight man is better-looking than a short, heavy man.

**Feminine
Activity and
Personality**

RHYTHM AND PERSONALITY.—The human figure can be attractively proportioned and still be a mere graven image, without life, action, grace, or expression. Although maintaining the correct weight is an important aid to health, it is not in itself a proof of health or evidence of vitality. For instance, weight has nothing to do with the iron content of the blood. Fat and thin people alike can be anemic and pale. Also the color of the skin as affected by the action of light is an important factor in health and beauty, though it has nothing to do with bodily form.

Even if all these elements be right, action and rhythm of the body may be lacking. Personality is judged, not by statuesque poses, but by action and movement. The physique

based on well-developed and well-trained muscles is beautiful in action and expression. Posing, posture and gesture are parts of the whole effect. While these things may be learned, they must rest on the physical condition and the variety and type of physical training back of them.

Because superior strength is one of the natural attributes of the male, we accept a powerful though awkward man more readily than a powerful and awkward woman. Not that grace and charm of movement and action are not attractive in a man. A man who can dance well and walk well in office or parlor loses nothing, if he can also swim well, run well, or wrestle well. But the man who has grace without power loses caste, at least with many people, because he suggests too great accomplishment in a field of expression which we have been in the habit of regarding as feminine.

Yet grace and agility of movement are vitally important in a woman. And as grace of movement in a man is not incompatible with strength, so strength in a woman is not incompatible with grace. Somewhat as the socially accomplished male without strength may be objectionable to some because he suggests the feminine, so the athletic woman who has the parlor manners of a rough outdoor man may seem masculine. In the old days health and strength were sacrificed to the more feminine characteristics. Today they need not be, but should add to them. To be gawky or awkward is still a fault not to be excused in woman. But the modern world requires that she shall have more than quiet and sedate grace. It requires a vivacity and eagerness in action, when the occasion is suitable, which would have been criticized as tomboyish in grandmother's day.

Physical
Possibilities
of Woman

If swimming is in order, the modern girl should be able to dive as well as swim. If dancing is the diversion of the moment, she should be able to dance on her own as well as follow the steps of a man. She should be able to drive a car, or an airplane, or walk, or ride a horse with equal ability. And if her job is that of operating a typewriter or washing dishes, she should be able to do it with zest and speed. The modern world perhaps makes more exacting demands on a woman than upon a man. In this respect she is somewhat in the position of a small man who must be more active and effi-

cient than a large man in order to offset the instinctive appreciation that the world long since learned to give to strength and power. Woman must make up for her lack of strength and power by evidence of greater physical efficiency within the limits of her natural development.

**Physical
Proportions
of Woman**

PERSONALITY AND PHYSICAL PROPORTIONS.—There is wide difference of opinion as to what constitutes the normal body, in the matter of both weight and proportion. Fat people think we ought to be nicely rounded and thin people approve the elegantly slim. Tall people idealize those who are shorter and more petite, while short people envy the tall. Even among scientists there is a difference of opinion arising from the differences in races and the tendency of each race to think that everyone should conform to his racial type. This is manifestly impossible. Certain races are naturally tall, spare and unrounded, such as the Scandinavians, while others, such as the Italians and Greeks, are stocky. The fact that all members of these races are not of these types goes to show that there is individual as well as race variation. It will thus be seen that there is no universal ideal. There might be an ideal for each race, and the ideal for various types can be almost definitely determined.

The statues of the golden age of Greek art have been long accepted as the ideal, and certainly these statues are beautiful; but what was physically ideal for the environment of that time is not necessarily ideal for the present. The difficulty of arriving at an acceptable standard has led to the practice of computing averages. Large numbers of apparently healthy individuals have been measured and the average determined.

In the final analysis appearance will be found to be a good guide. If one's proportions are pleasing they cannot be far from normal *in one's own particular case*. A person may vary from a half to a full inch on practically all measurements, and ten pounds on weight, from the figures given in anthropometric tables, and still appear well proportioned. It will thus be seen that there is no necessity for straining to make all one's measurements conform to the tables to the fraction of an inch.

A reasonable effort to approach the ideal for one's height is permissible, but those who are naturally heavy should not

force reduction by near-starvation, nor should those who are naturally slender ruin digestion by eating a lot of fattening foods in an effort to put on useless weight. Neither is it advisable to go to extremes in exercise, with the idea of attaining the proportions of a Hercules when one is naturally of the Mercury type. One should be satisfied in most cases with a reasonably rounded development, giving special attention only to those parts that are plainly out of proportion. In order to determine these, both the appearance and the tables can be used. Tables have their value, and if used correctly will assist us in determining when we have reached our own normal. Most people like something definite to follow, and if the tables furnished in this section are used in accordance with the following suggestions they will be found helpful.

WEIGHT AND PHYSICAL PROPORTIONS.—The most usual variations from normal in human proportions are caused by weight greatly above or below that which is standard for the individual involved. Hence any effort to bring the body to

**Weight in
Women**



PHOTOGRAPH PACIFIC & ATLANTIC

An example of the wide variety of exercises that have weight reduction as their chief objective.

normal must involve a control of diet, in accordance with the principles set forth in Volume II.

Overweight in either sex and at any age only shows that the individual has good powers of digesting food, a desirable characteristic but one easily open to abuse. The abuse of a good digestive power and a good appetite leads to obesity, a bodily condition objectionable for many reasons. The most apparent and undoubtedly most convincing reason is that excess fat changes grace and beauty into clumsiness and unsightliness.

The unsightliness of fat is by no means the only objection to it. The fat person is handicapped in his movements, whether it be at work or play. He is, therefore, discouraged from taking exercise, and the lack of exercise further contributes to his growing fatness, thus establishing a vicious circle. The fat man is also handicapped mentally. His mind acts slowly and tends to avoid initiative and decisiveness. If his business requires him to make a good impression upon others, his appearance becomes a serious handicap, as he is an object for ridicule rather than for respect.

Overweight is also dangerous to health. A vast fund of evidence, chiefly from the statistics of life insurance companies, has been accumulated which proves that any excess of fat materially shortens life and increases susceptibility to disease. Men who at the ages of thirty to forty-five are fifty pounds overweight show the following death rates, 100 representing the normal rate: Heart disease 195, apoplexy 178, diabetes 392, cirrhosis of the liver 280, nephritis and Bright's disease 230.

The relation of overweight to the shortening of life is obvious. In early life, fat people are often thought to be healthy because they are hearty eaters. But once they pass the middle period of life they begin to suffer from serious diseases, and their typical age of death is in the fifties and sixties instead of the seventies and eighties. Very few really fat people live to be old. People who retain their health and physical and mental vigor into the period of old age are slender, wiry individuals—usually with abstemious eating habits.

The idea that even a moderate degree of fatness represents

physical health and well-being has been abandoned by intelligent and observant people. In former times it was assumed that one who was gaining in weight was physically sound. This error came partly from illness causing loss of weight, and partly also from the fact that among poverty-stricken peoples fatness marked only the more prosperous, who could afford to have enough to eat. In modern times and prosperous nations all of these views have now been abandoned, and obesity is universally considered objectionable.

Conversely, abnormal slenderness is not beautiful nor healthful in either men or women and would never become an ideal if people were left to their own instinctive judgments, without the artificial influence of the edicts of fashion. The ideal of the beautiful human form which was pictured by the Grecian sculptors over two thousand years ago stands with little change. All cultured and intelligent people admire in both sexes the athletic or fully developed body in which the muscles are well developed but in which there is no superfluous or visible external fat. Where the muscles are underdeveloped, the instinct for beauty may approve of a sufficient amount of fat to give bulk and symmetry to the bodily parts to equal that which normal muscular development would give, but never anything in excess of this.

The fashion of extreme slenderness, especially in young women, is dangerous because it discourages even normal development of bodily form, and because it encourages efforts to reduce or to keep down body weight only for the purpose of meeting this artificial decree of fashion and not from the standpoint of the health-seeker. The health-seeker will at least make an effort to find out how to reduce intelligently for the purpose of improving and preserving health, whereas those who reduce only at the behest of fashion are much more likely to follow erroneous and health-destroying methods of reducing.

Slenderness
and
Personality

The dietetic basis of weight has been fully covered in Volume II of this Encyclopedia. Volume III, which is devoted to exercise, gives valuable information about exercises which may assist reduction. By a reasonably thorough understanding of both subjects the person with tendencies to either overweight or underweight may look forward to correcting these

faults and maintaining the normal weight throughout life. Only those who come to a real understanding of the nutritional principles on which weight control is based can count on permanently maintaining ideal weights.

FACTORS AFFECTING PHYSICAL PROPORTIONS.—

Though variation in weight is perhaps the most general cause for variation from normal standards in physical proportions, in both sexes there are many contributing factors that alter the form and proportions of the body. Among these are variation in stature or height; variation in the relative breadth and size of the skeleton; variation in the amount of fatty tissue present; and lastly,



**Factors in
Physical
Proportions**

PHOTOGRAPH UNDERWOOD & UNDERWOOD

This woman's class engaged in floor exercise, illustrates that reduction of superfluous weight increases grace and agility. It also burns up excess fat and increases health. All of these results are important in the building of personality.

variation in the degree to which the muscles are developed by use and exercise.

In women beauty of appearance is the primary consideration and to this both muscular and fatty tissue contribute. The latter has the effect of rounding out the figure, producing attractive feminine curves, as well as making up for deficiencies in muscular development. If the amount of fat is not too great the result of the combination of muscle and fat is much more pleasing in woman than in man.

**Muscles in
Women**

Men who are relatively as fat as the most pleasing type of feminine form do not appeal to us as being the best formed men. On the contrary, our ideal conception of a man is one calling for bodily proportions that are almost wholly the result of muscular development, the individual muscles being visible, and not obscured by overlying fat. Therefore the ideally formed man is much less smooth of contour than the ideally formed woman and his muscles are usually better developed. There is also a tendency in men to a development of muscle more rugged than in women.

Muscular Development.—In fact, we seem to demand in man this very evidence of exceptional muscular development and therefore note it with more admiration if certain groups of muscles stand out prominently. Men with exceptionally developed arms, or with exceptionally capacious chests, or with unusually muscular backs, or with the abdominal muscles prominent, or with extraordinarily muscled legs, are all individually admired, even though these regions may in each case fail to be fully supported by equivalent development throughout the body.

We accept the particular muscular development in itself as something worthy of admiration. But in either man or woman, a form that is not symmetrical because one region carries extra accumulations of fat is never admired. The fat is recognized as a useless and unsightly encumbrance, whereas exceptional muscles, even if out of proportion, impress us as useful and we also recognize the fact that a man worked to get them.

Plumpness.—In the case of women the chief differences of opinion as to what is the ideal form relate chiefly to the amount of fat carried on the body. Women are so rarely developed

Male and
Female
Proportions



The idea that weight should materially increase with the years has no justification except the fact that in many inactive individuals, especially women, obesity is allowed to go unchecked. Although weight normally should not increase with years, this figure of a woman of mature years may be taken as a weight compatible with a good appearance and good health.

to the extreme possibilities of their muscular powers that the question of excessive muscularity rarely comes into consideration. But in the case of men we find them much less concerned about their bodily proportions and measurements, except as these reveal the degree of muscular development. Furthermore we find a very large number of young men who are very keenly interested in gaining the maximum muscular development of which they are capable.

Proportion in Men and Women.—On this account a discussion of proportions for men and women, with illustrative tables, cannot be couched in parallel terms. For example, a man with a height of 66 inches (five feet six), weighing 122 pounds, may be classed as one of rather poor development. If encouraged to improve his physical status, he might, through exercise and healthful living, greatly increase his girths while bringing his weight up to 150 pounds, the increase representing not fat, but muscle. Probably his appearance would be enormously improved by this. He would radiate a sense of power and health. He would add to what we call his personality.

But a woman of similar

height and weight would feel that she was becoming unpleasantly heavy if she increased her weight to 150 pounds, even though the increase represented actual muscular development and not fat. She, too, might gain in a certain impressiveness and vitality, but she might sacrifice something we value in women—grace and the appearance of slenderness and the charm of light, relaxed movements. Moreover, while a man would regard the increase in girth of the calf, for example, as a sign of increasing power and be proud of it, most women would object greatly to increasing certain girths, no matter how much physical vitality the increase represented.

In establishing proportions which for women represent progressive physical improvement, we therefore cannot look to progressive increase of muscular girth, and weight built up by exercise and muscular development, as an ideal. The problem solved by most women of attractive proportions is the maintenance of a degree of slenderness which would not correspond to anything like superior physical development for men, together with strength and fine control of all the muscles that make for grace and agility, and the right posture and development of those portions of the body centering in the bust, abdomen and back which are associated with the functioning of the vital organs.

On this account, in the following discussion the problem of establishing right physical proportions is approached from different angles for each sex.

HEIGHT AND WEIGHT IN MEN.—Turning directly to height and girth measurements, we may first consider the results of the analysis of such measurements in men. The interesting points of female measurements follow this discussion of male proportions.

**Male Height
and Weight**

Many tables purporting to give ideal weights and measurements for men have been arranged from time to time. It is fairly simple to do this for a single height, but almost invariably when an attempt is made to give such sets of measurements for men of various heights the calculator falls into serious error and the short or tall men are assigned proportions that are unnatural and would represent freakish forms if they existed. The most prevalent proof of error in such tables is usually the fact that they give body weights

1956 DEVELOPMENTAL OBJECTIVES

which calculation readily shows would not be likely to exist with the associated measurements.

As is also pointed out in the discussion of the proportions of women, the human form is not the same at various heights. The typical short man is relatively larger in all body girths in proportion to his height than is the tall man. Another way to say this is that tall men are normally slender and short men blocky. For this reason the photograph of a short man, if there is nothing in the picture from which to judge his height, makes him appear to be a bigger man than he is. It is also a noteworthy fact that some of the world's strongest men have been of rather less than average height. Sandow, generally credited with the finest looking physique of the "strong man" type, was only 67 inches in height.

True, we should not attempt to prove principles by individual cases but by the typical trend of a large number of men. Careful investigation proves that the typical or average form increases slightly in all body girths with each increase in height. But the girth increase with height is so small that in case of some of the lesser body girths, like that of the forearm, two or three inches in height must be added before we find even a fourth of an inch increase in the girth.

Measuring
Girths in
Men

Objectives in Development.—We are not concerned here with discussing whether the maximum muscularity of the "strong man" should be upheld as the ideal in masculine form. Suffice it to say that whatever criticism might be made of rare and freakish exceptions, the average man is going to be improved in health and vitality by any additional degree of muscular development which he is likely to acquire. Therefore, even standards based on maximum possible developments of muscles are good things to work toward for most men.

On this point most prepared tables giving girths for the various heights fall into error. Tape measurements are rarely taken in closer readings than one-fourth of an inch, and the temptation is to set down a new reading on each girth measurement for each inch in height measurement. Any measurement closer than to the nearest fourth of an inch is meaningless, since there is always so much probable error in taping any body girth. But if a progressive variation of one-fourth of an inch in the forearm measurement be allowed for each

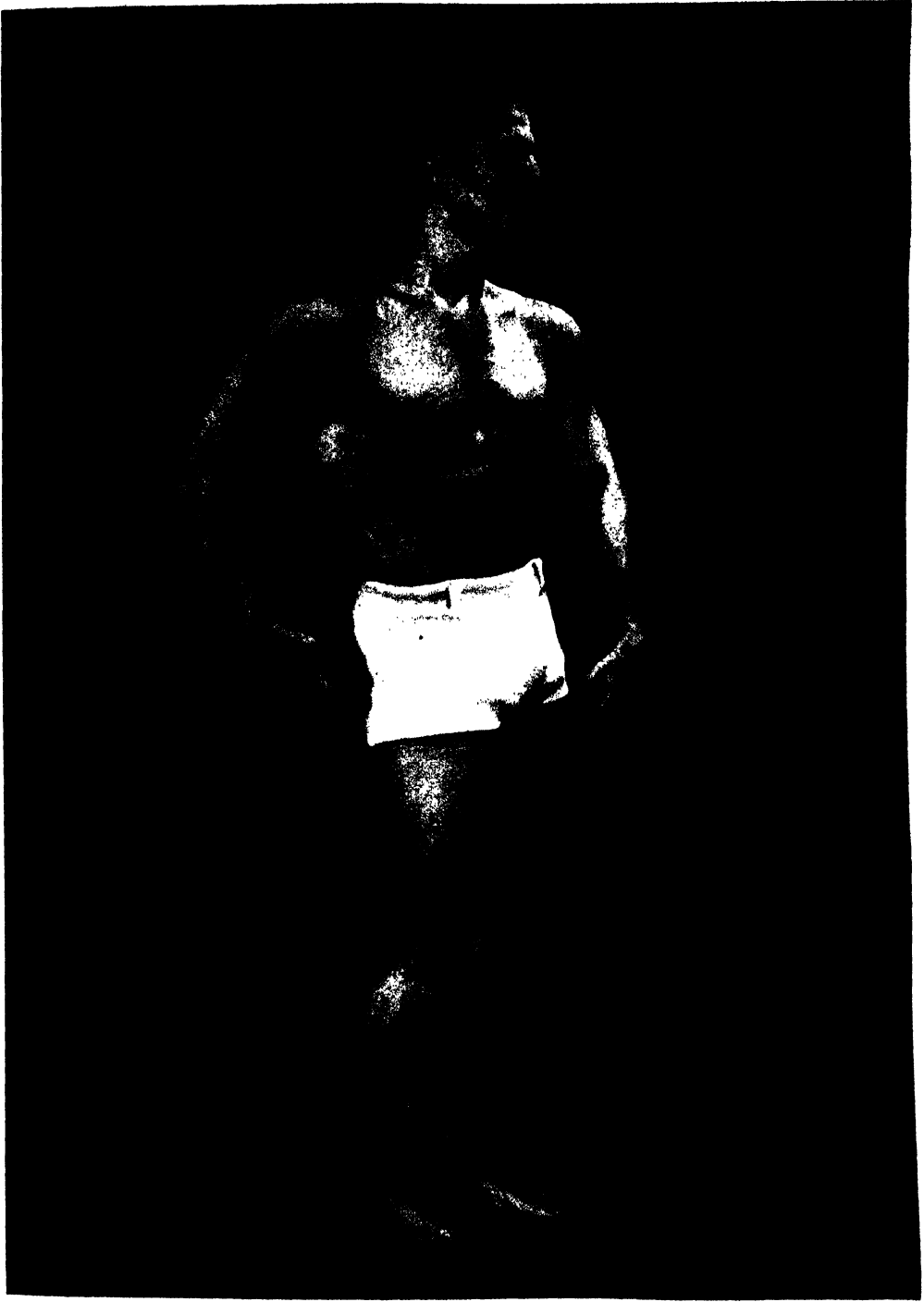


PLATE 65. The physique exhibits individual elements of personality which cannot be completely classified by standards and measurements. This portrait of Anthony J. Sansone of New York City, illustrates a marked muscular type of physical personality.

inch in height, the difference in forearm girth between a five-foot man and a six-foot man would be recorded as three inches. In reality, equally well-developed men of these heights are in actual practice found to differ in this girth by something less than one inch.

In like manner the temptation is to presume that other body girths should vary according to some similar scheme of round numbers, such as a half-inch on the thigh measurement or an inch on the chest for each inch in height. Such tables are grossly erroneous and worse than useless as guides by which to judge one's actual measurements.

In the preparation of the tables that accompany this discussion we believe that all these common sources of error have been eliminated. Because the use of decimals or finer fractions than one-fourth of an inch has no application in actual taping of body girths, our measurements, after being mathematically calculated, are then recorded at the nearest fourth-inch. This gives the completed table a lack of graduation, for the same girth may be repeated two or three times for different heights. But while this gives an air of uneven increase it is sufficiently accurate for practical purposes and is expressed in the same units in which the reader will actually record his own measurements.

Girths and Stature.—In preparing these tables the following salient problems were first worked out. First, how do the girths of men of similar build or similar degree of muscular development vary with the variations in stature? Second, how do the various girths of the body vary as a man of given height develops from the condition characteristic of the hollow-chested, thin-armed clerk up to the condition characteristic of the maximum muscular development or the "strong man" physique? Lastly, the relation of measurements to weights, as calculated by mathematical formulæ, was carefully checked against the weights and measurements of actual men of various heights and various degrees of muscular development.

Proportion
and Girth

The resulting tables are as nearly consistent with all the known facts and principles as it is possible to make them. However, they cannot represent all types of physique. For one thing, the measurements are conservative. They are not overstated at points of pride, as in the measurements for arm

1958 RANGE OF MEASUREMENTS

or chest. Most tables rate too high in such girths, because they are based on the measurements of a few prize-winning individuals who had particularly prominent muscles and who, in addition, were inclined to exaggerate certain girths. Such standards are discouraging.

First of all, the present tables give generally attainable figures and will therefore often be surpassed in particular girths by especially well-developed individuals.

Secondly, all measurements and weights here given represent lean or muscular men as distinct from fat men.

Measure-
ments and
Weights

Thirdly, the measurements and weights given for the short and tall persons represent the most nearly typical form. They are not an artificial standard, such as is frequently set up, under which the proportions of the tall and the short conform to those of persons of intermediate height. In so far as we are able to determine, it should be as easy for a man of 63 or 72 inches to achieve the weights and measurements here recorded as "fine" or "superb" as it is for a man of 68 inches.

Fourthly, the standards here given are what men of typical frame and build should attain with a given degree of muscular development. Many strong men are by inheritance blocky and heavy-boned. Without any pronounced degree of muscular development they may have thicker bodies and larger girths than others. Such types, if equaling the chest or arm or leg measurements in our tables, will almost invariably exceed the measurements given for the forearm, the waist and the hips.

Range of Measurements.—You will note that our tables give five weights and five sets of girths for each inch in height. These five sets of figures represent the typical figures for the various states of muscular development as described.

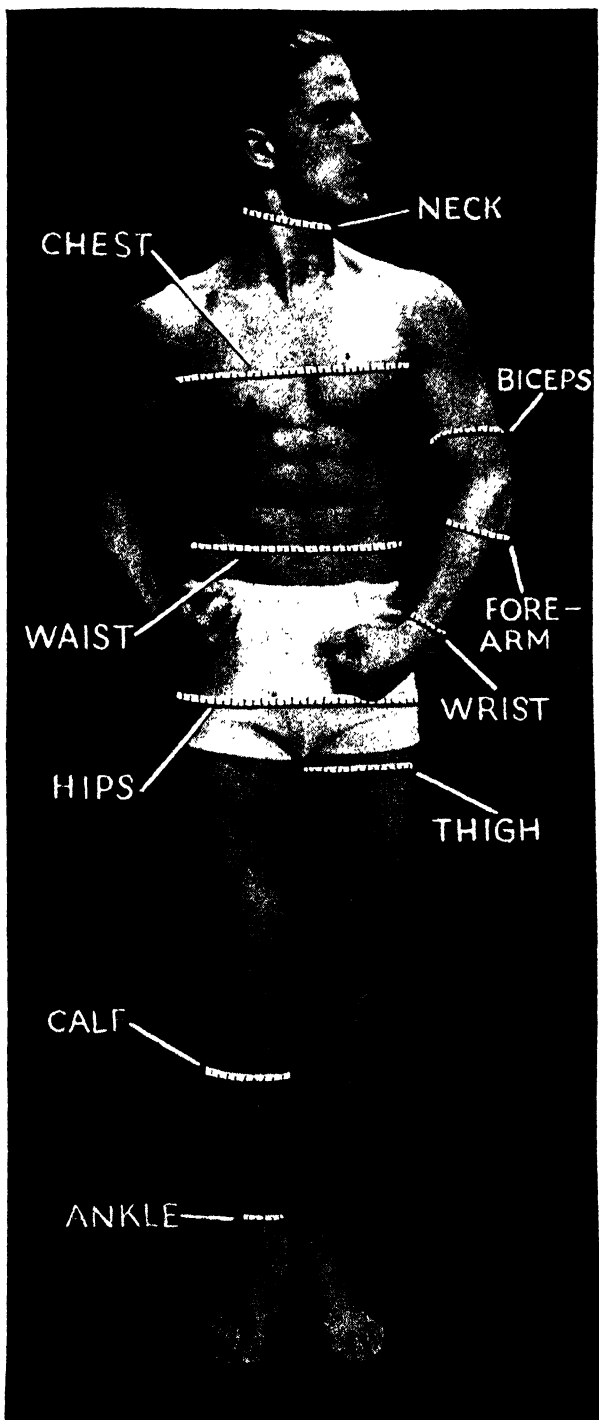
"Underdeveloped" means distinctly undeveloped in chest capacity and musculature. It represents a type of man that might be considered typical of the least developed group of civilized men. Or another way to put it is to say that of a hundred men one would meet on the street about twenty-five would be in this condition or worse.

The second line is marked "Average." It is the state of the average man not engaged in muscular work and who has no accumulations of body fat. It is the typical condition of

the indoor worker or college man who is not athletic.

The third set of figures is marked "Good." It is the typical state of muscular condition found in men engaged in active muscular labor, or who take a goodly amount of physical exercise. Indeed, many very good athletes not engaged in heavy-weight events will be found in this class, and it is quite compatible with good health and vital physical condition.

In taking body measurements, it is important to know just where to place the tape. The neck girth is the smallest girth that may be taken of the neck. The chest girth is taken immediately under the arms, with arms hanging relaxed. The forearm, thigh, hips and calf are measured at their largest point. The waist and ankle are measured at their smallest points.



Muscular Men

PHOTOGRAPH OF PHYSIQUE OF ANTONY SANSONE

1960 NECK AND ARM DEVELOPMENT

The fourth set of figures is marked "Fine." We are here dealing in figures where only exceptional men are to be found. Probably less than five men out of a hundred are in as good a muscular condition as these figures would indicate. And most of these can attain and retain such development only by systematic exercise and efforts in muscle-building and development.

The figures in the final set are marked "Superb," because they surpass proportions marked "Fine" and are records of unusual development. These are the proportions of the prize-winners in "perfect men contests." Individual strong men will frequently excel these figures in some particular regions, but rarely in all of them. Strong men of the inherently blocky or huge-framed types may excel all these girths. If so, they are getting out of the class of well-formed men and into the bulging giant class seen only among heavy weight-lifting and wrestling champions who often carry part of their weight either in the form of actual fat or in the form of those blocky cylindrical torsos which hardly appeal to our sense of what the ideal human form should be.

We might summarize the preceding explanations by saying that the weights and figures given represent the progressive all-round muscular development of the man of typical body frame, consistent with what are thought to be the ideal standards of both beauty of form and muscular efficiency. The following notes on the various measurements are pertinent.

Neck Measure- ments

The Neck.—The neck girth is the smallest girth that may be taken of the neck. The neck girth is usually slightly larger than the calf girth, and about two inches larger than even the very well-developed upper arm. The old rule that the ideal man should have neck, biceps and calf of equal size has been attained only in a few rare cases. And this always applies to the arm measured flexed, and with the arm muscles bulged to the maximum extent. With the well-developed biceps this flexed measurement may be two or more inches more than the girth of the relaxed upper arm.

The Arm.—The measurements of the upper arm as here given are for the extended or relaxed arm. Note that these figures show a greater percentage of variation from the state

of poor to the state of superb development than any other girth of the body. The light labor of civilized man's indoor occupations results in far less development of the arms as compared with their maximum possible development than in case of the legs.

The measurements of the *forearm* show no such variation. This measurement is taken at its largest girth, which is very close to the elbow, and therefore is more of a joint or bony measurement than most of the other measurements in these tables. That in part accounts for its showing less increase with development. However, it is also evident that the ordinary work of civilized living comes nearer developing the forearm than it does the upper arm. Forearm measurements show a surprising uniformity in different men. In a group of ten strong men, varying widely in heights, weights and in other girth measurements, four of ten had 12¼-inch forearms and four more 12½-inch forearms. While very powerful grip and strength in these muscles may be developed by training, the forearm rarely shows any extraordinary change in its girth measurements. A further interesting point is that in under-developed men the forearm is actually larger than the upper arm.

Arm and
Chest

The Chest.—The chest measurement shows by far the greatest actual variation of any girth measurement. There are several reasons for this. The chest measurement is taken directly under the arms as high as the tape may be placed, with the arms hanging at the sides and with the tape kept horizontal. The muscles should not be tensed and the posture of the body should be normal, the chest neither inflated nor deflated.

The measurement includes the large muscles that move the arm downward, forward and backward, and these, naturally, vary in development to the same extent as do those of the upper arm. The muscles of the chest and back contribute, though in lesser degree, to this girth and are also subject to wide variation in development.

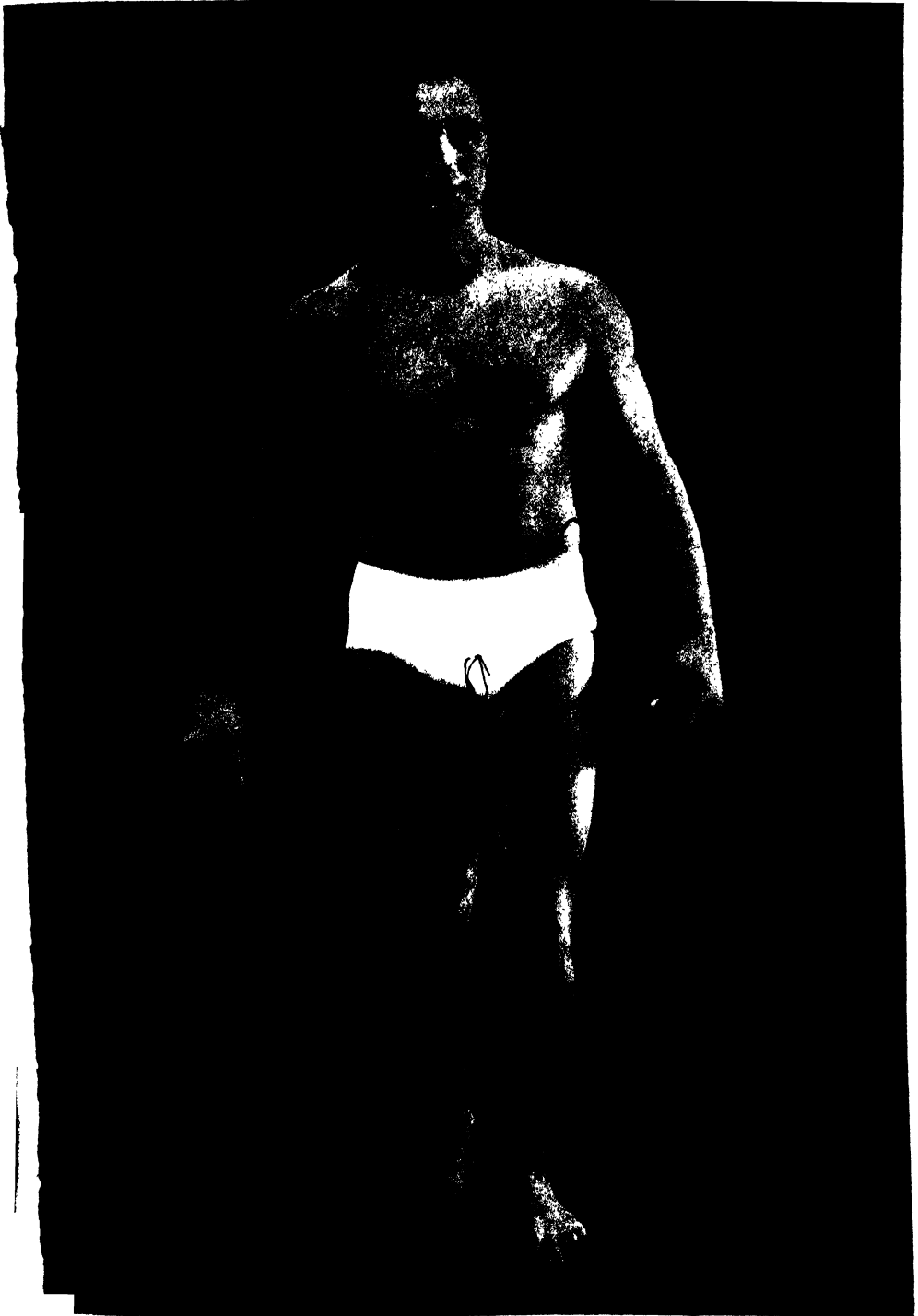
The girth as here given has nothing to do with chest expansion. Chest expansion, when measured at the point mentioned, is confused with the effect of tensing the muscles that are attached to the arms. In this manner so-called chest

expansions have been recorded up to as much as ten to fifteen inches. The much more accurate place to measure the actual expansion of the chest is on a level with the lower end of the breast-bone and below the confusing contribution of the muscles that are attached to the arms. At this lower position a chest expansion of five or six inches is a creditable record.

The Waist.—The waist measurement is taken a little above the level of the navel and at the smallest point between the expansion of the chest and that of the hips. This is not hard to determine except in the case of fat men; in such cases it is difficult to tell where the waist should be measured. This is the first part of the body to accumulate fat; hence many men undergoing muscular development increase in all girths except the waist, which may decrease as their condition improves. Another factor tending to decrease the waist measure as a man improves in physical condition and expands the chest and develops the abdominal muscles is the drawing in and upward of the viscera.

In our tables some enlargement of the waist is shown in the successively improved stages of development, but this is due to the fact that the type of men in the "poor" classification are thin, light-weight men. If the start for such improvement is a somewhat fatter but non-muscular condition the waist measure then may not show increase, but actual decrease. At the body weights here given, note that the poorly developed men have chests only about four inches larger than their waists, while at the superb stage of development the chest is about ten inches larger than the waist.

The Hips.—The hip measurement should be taken at the largest point of the expansion of the hips, which is readily seen when the body is viewed from the side. This is really the point of the greatest protrusion of the buttocks. This girth is little influenced by muscular development as compared with the arm, chest, or thigh. In part the hip measurement represents the size of the bony framework of the pelvis, and in part it may include a considerable cushion of fat on the buttocks. While the muscles of the buttocks that pull back the leg offer some opportunity for muscular development, this is not sufficient to increase greatly with general improvement in muscularity.



66. An example of symmetrical girth increase with increasing stature and weight is shown in this photograph of Charles Atlas.

bring his legs up to a corresponding standard. It might be well to use the arms somewhat less and the legs somewhat more, but certainly one should not go to extremes in the matter. The better rule is to exercise all parts of the body and let it shape itself then according to its individual tendency. In this respect men are better off than women, since good muscular development is always admired in men, even if somewhat out of proportion, whereas in the feminine form beauty of proportion is the primary basis for admiration.

HEIGHT AND WEIGHT IN WOMEN.—A woman's first question when she looks at an anthropometric table is not: "Do I need to develop my muscles?" but "Do I need to reduce?"

**Woman's
Weight and
Development**

It has generally been conceded that a woman normally carries a larger percentage of fatty tissue than a man. It has been suggested that this is a provision of Nature which permits her a greater reserve of nourishment for the ordeals of child-bearing and nursing. Another explanation may be found in woman's greater tendency toward a less active and therefore less muscular life than man's. Being less muscular, she obviously will appear unduly thin unless she is fatter than a well-muscled man.

Already the new generation of athletic girls is proving that

a woman may be beautifully formed by muscular development without any undue fat. She can be well-muscled in proportion to her size and skeletal form, without losing any of her essential feminine curves and grace. Such symmetrical, muscular



PHOTOGRAPH UNDERWOOD & UNDERWOOD

In woman, as in man, the athletic type expresses the physical personality at its best.

bodies as are seen in many dancers and swimmers are now being appraised as the ideal of feminine beauty. However, women who have not been able to carry on such activity may need a somewhat larger proportion of fatty tissue than a well-muscled man would carry. Such women are justified in carrying enough fat for this purpose, and it is better to do so than to go to the opposite extreme of eliminating all fat by too strenuous reducing methods. The weight increase from this fat permissible for appearances would rarely need to be over ten to fifteen pounds, which is well within the weight variation which statistics show to have no appreciable effect on susceptibility to disease or length of life.

Weight and
Beauty and
Health

It is not necessary from the standpoint of either beauty or health that the body should be entirely free from fatty deposits. In an emaciated and undernourished person the skin is thin and appears to stretch too tightly over joints and muscles. Normally it is backed by a thin layer of fat which softens it and gives the body smoothness and grace. But this fat should never become so thick as to hide the form of the muscles beneath. These distinctions are most readily noted on the abdomen, where fat most frequently accumulates. When the abdominal muscles are relaxed this may not be noticed, but if they are tensed the thickness of the fat layer is apparent.

Clothing disguises the distinction between fat and muscle, but the nude body readily shows to what extent fat has covered or replaced muscular tissue. Instead of the smooth, even swell of muscles beneath a thin, healthful layer of subcutaneous fat, increased fatness brings shapeless lumps and unbeautiful contours. The ideal body has just enough fat to round out the sharper angles, fill in depressions and give the skin a live, beautiful texture quite different from the inert appearance of skin overlying fat deposits. This condition of unsightliness increases with the age of the person and the age of the fatty deposits. During youth considerable fat may be carried and yet the body will seem fairly symmetrical. But once the fat begins to accumulate in lumps unsightliness soon follows.

While weight is a matter of health and good condition, height has no such close relation to physical and mental well-being. It is largely an individual matter.

WEIGHT-FOR-HEIGHT TABLE 1969

Even in children heights vary considerably at the same age. Whether or not height is normal, other measurements must be considered in relation to the particular height of the individual.

Weight-for-height tables have been freely published and are to be seen not only in books, but often on the dials of public scales. When given in full these tables usually include not only the weights for the various heights, but for the various age periods.

The average heights and weights of all men and women examined for life insurance (actuarial records) supply data for many of such tables. Therefore, any excess or lack of weight in the *average* man and woman at any certain age, is reflected in these records. The tables give the weight in relation to height by inches, and also by five-year age periods. A selection of three heights for each sex will sufficiently illustrate this type of table.

INSURANCE EXAMINATION RECORDS OF WEIGHT-FOR-HEIGHT AT VARIOUS AGES

Age	5 ft.	5 ft. 4 in.		5 ft. 8 in.		6 ft.
	Women	Men	Women	Men	Women	Men
15	107	118	118	134	134	152
20	114	128	125	144	140	161
25	117	133	128	149	143	167
30	120	136	131	152	146	172
35	123	138	134	155	150	176
40	127	141	138	158	153	180
45	130	143	141	160	157	182
50	133	144	144	161	161	183
55	133	145	144	163	163	184

AGE AND WEIGHT.—That this form of table merely states average fat accumulation and is not a logical ideal for physically vigorous persons is obvious. All it means is that men and women continue to accumulate fat with the years and so show, on an average, a gain of three to four pounds every five years.

Weight and
Age

Between the ages of fifteen and twenty the gain of ten pounds for boys and six or seven pounds for girls may well be due to the completion of growth in boys, and in the case of girls, to the rounding out of the feminine form as against the

1970 BODILY MATURITY IN WOMEN

“boyish” form of immature girlhood. But beyond the age of twenty for girls and twenty-five for boys the weight added is generally nothing but fat.

However, men may continue to grow and develop muscle many years longer than women ordinarily do. Part of this tendency is inherent in the sex difference and part of it is due to the more frequent muscular occupation of men. Years of observation have resulted in the discovery of numerous cases of men who, though mere striplings at twenty, have been muscular giants at thirty, or even forty. But with women the far more common development after twenty is an accumulation of fat.

Women usually reach their full height at about the age of seventeen. At eighteen and twenty not only has the full height been attained but the muscular development is equal to that of the home-keeping woman of maturer years. The few professional women swimmers and athletes may not reach their maximum muscular growth or general bodily development until a later period. But an astonishingly large proportion of women record-holders in swimming and other athletic sports are girls of seventeen to twenty.

Inactivity in
Women

Far from continuing any real growth or muscular development throughout middle life, we know that the opposite effect is true. We encourage athletics and outdoor life for our girls in their teens and early twenties; and then they settle down, to let their muscle decay while they take on fat. There are exceptions, of course, but there are not enough active and athletic women to affect the average figures.

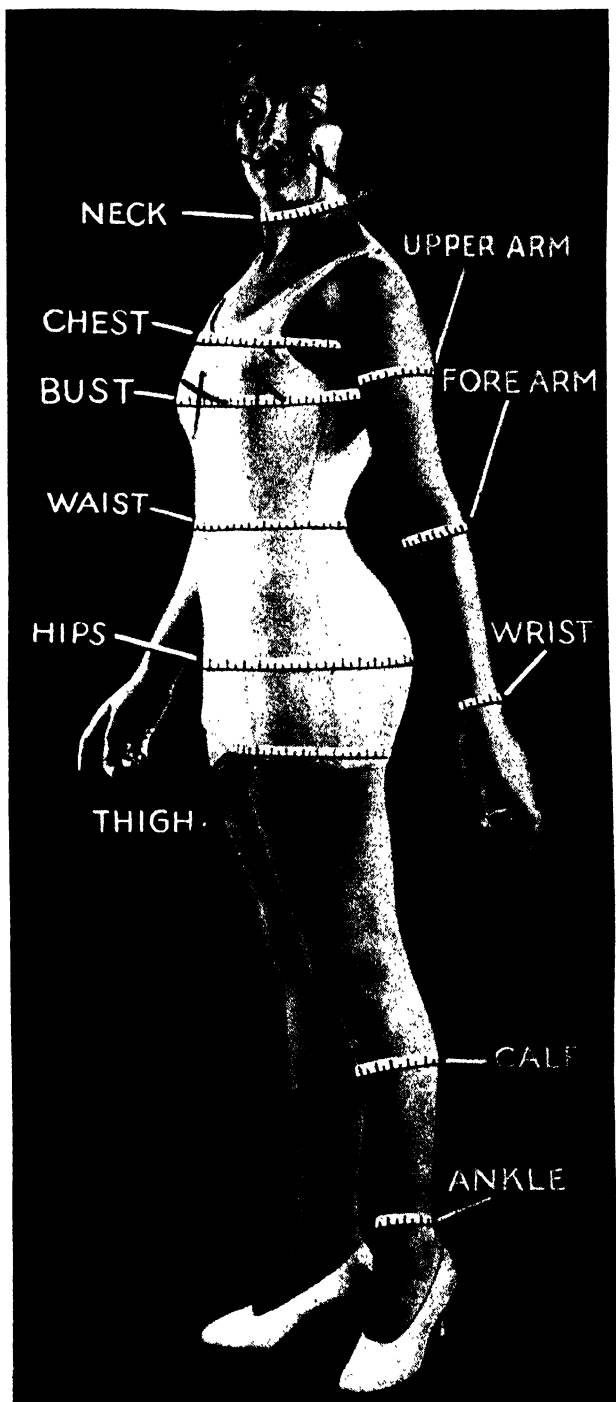
Therefore we know that the weights shown in these tables, while they appear to justify a weight increasing with the years, represent less muscular development than that of girls of twenty. The added weight is simply fat, and it has no excuse for existence. If there is to be any change in the weight of the average woman as she goes through middle life it ought to be a slight decrease as her muscular development deteriorates. Of course, it shouldn't be allowed to decay, or at least not before fifty, but in practice it usually does.

Even if the form of the athletic girl of twenty is taken as the standard of women's form at any age, we would still have to excuse a little excess of fat to replace shrinking muscles.

FEMALE MEASUREMENTS 1971

However, we must permit that excuse. It would mean too much of a fight against even our present conceptions of feminine beauty to forbid women with poor musculature from counterfeiting the absence of muscles with enough fat to fill out Nature's ideals of bodily form and beauty.

In taking women's measurements, care in placing the tape is even more important than in taking men's measurements. This applies especially to the bust, to the waist and to the hips. This is chiefly because, on account of the greater curves in a woman's physique, misplacing the tape by an inch or two might give quite a wrong idea of the woman's proportion and degree of development. The neck, wrist, waist, and ankle measurements are the smallest that may be taken in each region. The bust, chest, forearm, hips, thighs, and calf measurements are taken at the largest points of each region indicated.



Plumpness or
Muscles in
Women

PHOTOGRAPH OF PHYSIQUE OF IRENE AHLBERG
"Miss America," 1929.

1972 WEIGHT IN MATURE YEARS

Fashion
Plates and
Woman's
Form

WEIGHT REDUCTION.—There is good reason for raising a warning against reducing as practiced by those utterly ignorant of the laws of nutrition. This may indeed lead to bodily starvation of vital elements, and thus encourage tuberculosis and other diseases of chemical deficiency and malnutrition.

There is also good reason to ridicule the absurd caricatures which fashion artists love to draw—impossible creatures on giraffe-like legs, with long, tapering ankles, who, in accordance with their other proportions, would be eight feet tall.

But neither the health-destroying errors of those who try to reduce without proper nutritional guidance, nor the absurdities of fashion artists, should be used as an excuse to return to the older order of tolerating obesity and calling fat girls “plump” and fat matrons “stylish stouts.” The ideal feminine form is best represented by the combined effects of youth and athletic activities, and there is no known law of health or art to explain why age should increase either the girth or weight of the older feminine form over that of full-grown and fully developed girlhood.

Far from being the curveless creature of the fashion drawings, the normally developed woman is a truly feminine figure, well rounded and well curved. Her hips, instead of being invisible, are from nine to eleven inches, and her bust from six to seven inches, larger than her waist. She is distinctly feminine in every detail, and anything but boyish in form. But she is differentiated from masculinity by the grace of feminine contours and curves, and not by flabby fatness that makes her waist pudgy, her ankles puffy and her hips wobbly.

Normal
Weight after
Maturity

The inexcusable folly of setting standards of increasing weight with the years has been noted by many, and a number of health writers have attempted to derive better standard weights than in these old tables. One of the most frequently stated conclusions is that the weights at the age of thirty should be accepted as standard weights for women at all ages.

Having once and for all eliminated the old error of basing weight standards upon the mere average of existing weights, the true relation of weight and height can be considered. All heights, for this purpose, are taken without shoes, and weights are taken in bathing-suits.

WEIGHT-TO-HEIGHT IN WOMEN 1973

The following tables of weights for heights form a basis for further discussion. In the second column is given the new Physical Culture Standard as derived from the scientifically calculated ideal weights of some four hundred contestants entered in the Physical Culture Beauty Contest whose complete measurements have been analyzed.

For comparative study the average weights of the old tables are also given for the ages of twenty and thirty. These need no further explanation. The last two columns do not show actual weights of any groups of real people, but are theoretical standards based on two types of calculations. These figures will serve as reference tables to help you understand some interesting laws that govern the relation of height to weight.

WEIGHT-TO-HEIGHT PROPORTIONS IN WOMEN

Height in Inches	Physical Culture Weights	Average Weights 20 Years	Average Weights 30 Years	Two Pounds per Inch Weights	Uniform Proportion Weights
58	107 lbs.	109 lbs.	115 lbs.	116 lbs.	92 lbs.
59	109 "	111 "	117 "	118 "	97 "
60	111 "	113 "	119 "	120 "	102 "
61	114 "	117 "	122 "	122 "	107 "
62	117 "	120 "	125 "	124 "	112 "
63	120 "	123 "	128 "	126 "	118 "
64	124 "	126 "	132 "	128 "	124 "
65	128 "	130 "	136 "	130 "	130 "
66	132 "	134 "	140 "	132 "	136 "
67	136 "	138 "	144 "	134 "	142 "
68	140 "	141 "	148 "	136 "	149 "
69	144 "	145 "	152 "	138 "	156 "
70	148 "	149 "	155 "	140 "	164 "

The weights in the fifth column are easily explained. They are derived directly from the height, by the rule of thumb that a woman should weigh two pounds for each inch of height. It is a remarkable coincidence that the woman of the ideal height, as well as of ideal weight, does happen to come very close to fitting this rule of two pounds for each inch in height. The average height of white women, without shoes, is 64 inches (five feet four). But since exceptional health and growth in childhood tend slightly to increase the height, it is

Average
Height of
Women

1974 WEIGHT PER INCH OF HEIGHT

not at all irrational to conclude that a height a little more than the average should represent the ideal of woman's stature. If the height of 66 inches is doubled, one gets the figure 132, which inspection of the table shows to coincide with the ideal weight for this height in our first column.

Once one gets such a rule in mind it is easy to apply it in all cases and to accept even those of other heights whose weights conform to it. There is a considerable leeway in such matters, however, and individual women may be well formed and beautiful within quite a weight range, provided their weights are based on real development and not on the presence or absence of fat.

Therefore, even though the rule of two pounds per inch of height does not properly apply except at one height, yet shorter girls when more fully muscled, or taller girls when graceful and slender, may be beautiful individuals and still conform to this rule within a range, say, of from 63 to 68 inches in height.

But it is also obvious, when these weights so figured are compared with the facts of the mean or average weights as derived from large numbers of real figures, that the rule of two pounds per inch in height sets too heavy a standard of weight as the height decreases and too light a standard of weight as the height increases.

Size and
Weight in
Women

SIZE AND WEIGHT.—The weight of any body of like substance is determined by its volume or actual size. The weight or volume of any object cannot vary directly in proportion to any one dimension unless the other dimensions remain the same. Thus if you have a block of substance one foot square and one foot high you will have one cubic foot. If it is very light wood such a block may weigh twenty-four pounds. Then a block one foot square and five feet high will contain five cubic feet and weigh 120 pounds. For every inch increase in height such a block would increase two pounds in weight. The weight therefore varies with the height—provided the other dimensions remain exactly the same.

So if this rule of two pounds per inch were to apply to women of all heights, their body girths and breadths would have to remain the same at all heights. Obviously they do not and should not. Yet, as we shall find out a little later, body

SHORT AND TALL WOMEN 1975

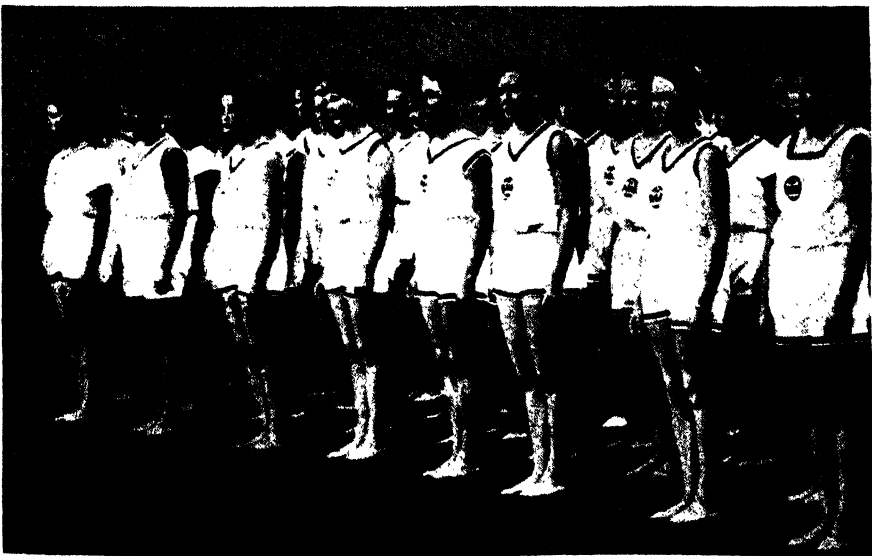
girths do not increase with an increase in height nearly so rapidly as one might at first suppose. This enables us to answer the interesting question as to whether the ideal form of the adult woman's figure is the same at all heights. If it were, then equal-sized photographs of the perfectly formed short girl and the ideally formed medium and tall girls would all look exactly alike.

This question brings us to the figure in the last column of our table, because these figures give the weights for the heights as they would be if the relative proportions of the body were exactly the same at all heights. Comparing these figures with those derived from actual living women, we see at once that typical short and tall women cannot be the same in form and proportions.

If you have been observant you have noted that fact from real life. Short women are relatively more heavily set or broader in relation to height than tall women. The same is true, of course, for men.

But this applies to the short and tall individuals of a given race. When we compare radically different races, as, for instance, the shorter Japanese race with the taller American

Racial Variations in Women



PHOTOGRAPH UNDERWOOD & UNDERWOOD

These unusually tall and robust German girls are examples of the possibilities of physical development in woman.

1976 EXCEPTIONALLY TALL WOMEN

type, we find that the Japanese not only look short to us but they look small. And they are smaller. They are little people, not merely short people. A Japanese woman is built in proportion to her height, whereas the white woman who is as short as the average Japanese woman is not of the same proportions as a taller woman, being proportionately somewhat heavier.

Small and
Tall Women

This same element of unusual attractiveness in the merely diminutive creature who is small in all dimensions and yet retains the proportions of the ideal feminine form of average height is found in exceptional and unusual women of our own race. Such women look doll-like, petite and graceful.

On the other hand, a woman who is exceptionally tall and who retains the same proportions throughout as those of the ideally formed woman of medium height is also a very striking figure. If a woman of 70 inches (five feet ten) is not fat but symmetrically large throughout, she impresses us as a giantess. She is powerful looking, she is stately, and she is really beautiful; but men do not call her pretty and she may fail to attract them because she overawes them. But that is merely because men prefer smaller women to give them a sense of superiority. Indeed, the whole of human civilization would be vastly changed if woman were as large and powerful a creature as man.

But we are dealing here with a hypothetical idea of woman's figure being of the same form and proportion at all heights. Only the exceptional and unusual individual of our race is so formed, and it would not do to set up such unreal standards as ideal proportions. It is not merely a matter of fatness that makes the short woman relatively more broadly built or the tall women relatively more slender. The difference is more fundamental than that, for this more chunky or more slender form of the shorter or taller woman is evidenced also in the skeleton, the muscles and the vital organs.

Therefore, for the typically built short woman to attempt to reduce to the weights shown in this last column of the table would mean starving herself till all fatty tissue was gone and her muscles looked too bare and her bones too large, while her general state of nourishment would be too low for the maintenance of health. On the other hand, for very tall women to attempt to reach such proportions would merely invite the

HEIGHT—WEIGHT VARIATIONS 1977

accumulations of fat, since only a few develop so much muscle.

If you will make one more comparison of the figures in these tables you will note a rather interesting fact. In the fifth column is shown what the weights of women would be if they actually varied only two pounds per inch in height. Now if you will note the last column again, you will see that if women of various heights actually remained of the same proportions they would vary about six pounds per inch in height. But one referring to the figures in the first three weight columns, which are based on real cases, will note that the actual variation is about four pounds per inch in height, or just about half-way between these two other theoretical relations of height to weight.

Another way of putting it, for those who are mathematically inclined, is to state that the actual weights do not vary

Two Pounds
per Inch



PHOTOGRAPH PACIFIC & ATLANTIC

Accepting inclination toward sports and freedom of costume as the outcome of well-rounded, vigorous physique, such sports also have the tendency to develop appeal of physique even in girls lacking in these qualities. This is a photograph showing modern German young women engaged in outdoor exercise for health and recreation.

directly with the height nor with the cube of the height, which would give exactly the same proportion, but approximately with the square of the height. This law was worked out by an Austrian scientist when allotting food to war-starved children whose rations were assigned in proportion to the square of the sitting height and was found to be remarkably accurate, resulting in just the right relative amount of food for the children of different sizes.

Average
Proportions
in Women

BASIS FOR IDEAL PROPORTIONS.—While it is believed that the physical culture weight-for-height standards are the best yet published, they should not be taken as an absolute rule by which to determine ideal weights. They will merely show whether one is above or below the weight of the typical candidate in a beauty contest. While this is very interesting and informative it does not finally settle the question as to what would be the ideal weight for any particular individual.

The bony framework varies in relative weight. Muscular development also varies quite widely, though not as much in women as in men. Exact rules about such matters cannot be given, and readers can only be cautioned to adapt their weights to their own physical peculiarities. The human eye and human touch are required to recognize that ideal condition in which an evenly distributed coating of fat rests upon the right combination of muscular tissue over the bony framework of the body.

This further caution is also needed: no woman should excuse obesity on the grounds that she is naturally heavily built. That common illusion is often easily punctured by recalling one's schoolgirl form. The woman who was lithe, graceful and fine-boned when she was in her late teens has no right to talk about being "just naturally broadly built" because she has accumulated fat in her forties.

GIRTH MEASUREMENTS.—The question of body girths or the tape measurements in relation not only to height and weight, but of one part to that of another, may now be considered. For instance, you may want to know if your waist or hips or thighs or calves are relatively too large or too small for the other body girths. These standards have heretofore been even more inaccurate than weight standards.

In fact there has been no standard at all based on real

measurements of well-developed athletic young women. There are measurements purporting to be derived from the classic figures of art, but there is no logical agreement among them. Also, nearly every woman heralded to the public as the winner of a beauty prize has had someone take her measurements who declared them to be those of the "Modern Venus" and therefore a law of form and proportion for all women. Of course, such a conclusion is wrong.

From the ample data provided by the actual measurements of several hundred beauty-prize contestants, it has now been possible to work out the true relations of all such measurements to height, to weight and to each other. By these standards you can now check your own relative proportions.

Girth measurements do not vary as much as heights. The typically formed woman 60 inches in height does not have a bust measurement of 30 inches and the girl 70 inches in height a bust measurement of 35 inches. With the same relative degree of muscular and fatty development, the actual variation is only about half as much as it would be if girths were exactly proportionate to the height. Indeed, girth measurements vary so little with height changes that one is quite likely to find plenty of 37-inch hips in women of both 60 inches, and 68 inches in height. That does not



PHOTOGRAPH UNDERWOOD & UNDERWOOD

The silhouette or outline of woman's figure should remain unchanged in the later years of her life. Athletics and exercise contribute to this result.

**Ideals in
Womanly
Beauty**

1980 IDEAL FEMALE PROPORTIONS

mean that either measurement is ideal. A 37-inch hip is the ideal for a woman whose height is 64 inches and whose weight is 124 pounds. The woman with this typical height and weight is the basis from which the relative ideal measurements for other heights and weights are derived, and so the ideal girths for such a woman will be given first.

STANDARD MEASUREMENTS FOR WOMAN 64 INCHES IN HEIGHT, WEIGHING 124 POUNDS

Neck	12½ inches	Waist	26¼ inches
Upper arm	11 "	Hips	37 "
Lower arm	9¾ "	Thigh	22¼ "
Bust	33½ "	Calf	13½ "
	Ankle		8½ inches

All-Around Proportions in Women

GENERAL FEMALE PROPORTIONS.—Starting from this set of ideal measurements for the woman of average height and in an ideal physical condition, a full table has been worked out for weights and corresponding measurements for women from 59 to 68 inches in height. As in the similar table for men, five weights are given under each height. The classes are very differently labeled, however, in recognition of the fact that women are more concerned with weight control than with any unusual muscular development. The five classes may be defined as follows:

“Thin” means distinctly underweight, devoid of fat and with poor muscular development. It means thin to a degree that is destructive of both health and beauty.

“Slender” which designates the second degree of weight and development is still underweight and underdeveloped from the standpoint of what we deem to be the ideal of health and beauty for women. This degree of development, as the term “slender” indicates, pretty well expresses the feminine form that became so fashionable in America in the decade following the World War. Indeed, it represents very closely the weights and measurements found in the most sought-after clothing models of that period.

“Ideal” scarcely needs further definition, as it represents our nearest approach to both health and beauty in the female body when our ideas are not biased by fashion.

“Plump” represents a degree of over-fullness of form that is just about as much above the ideal as the fashionable slender

PERSONALITY AND THE ENDOCRINE GLANDS

Section 2

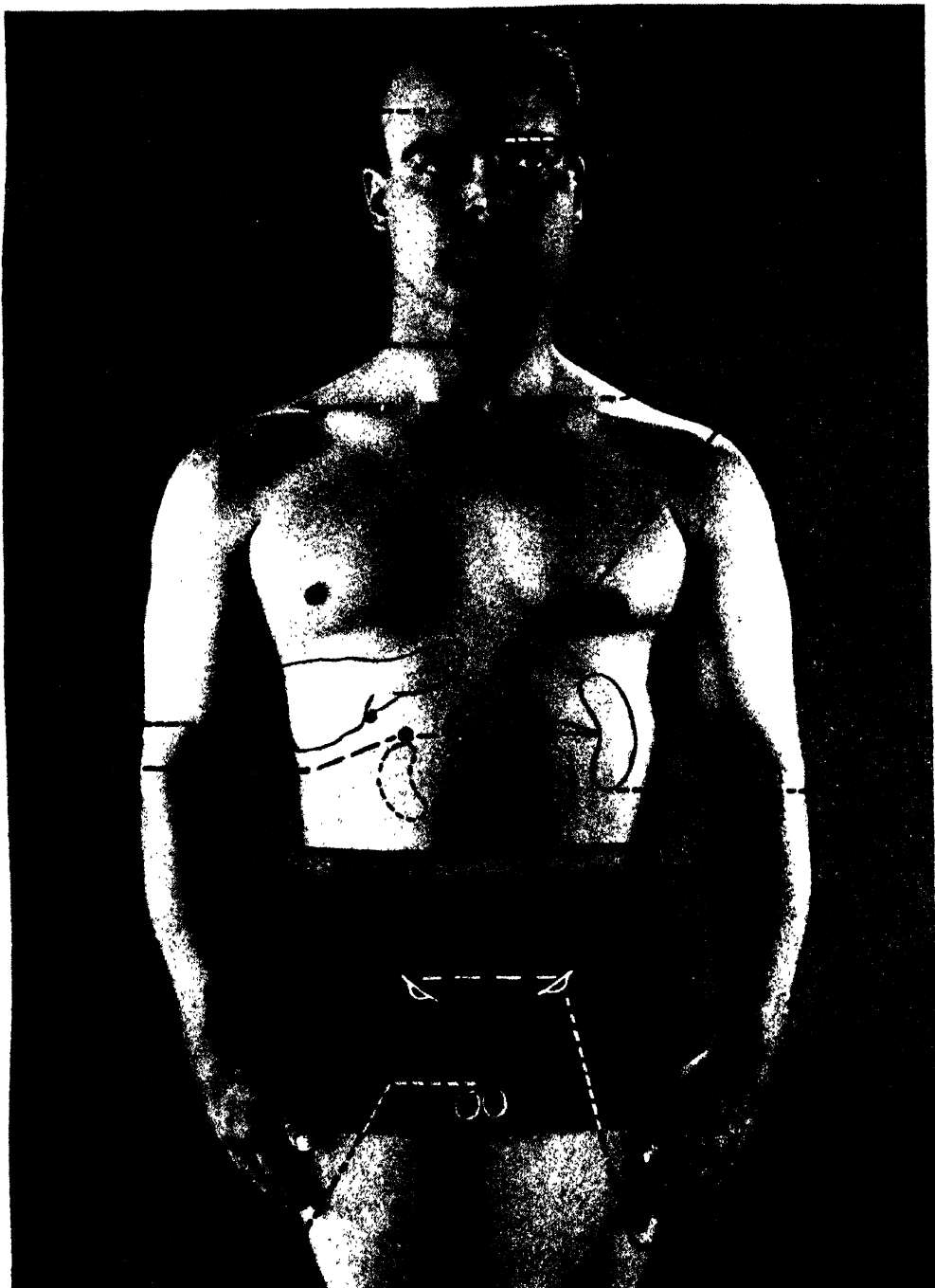
IT has been long accepted that certain types of mind and temperament seem to go with certain kinds of physical personality. People with dark eyes and hair have been considered to be marked by different personalities from those of fair-haired types. Drama and literature and the traditions of make-up and acting have crystallized certain observations of this sort, and established them as assumptions in our judgment of each other.

Ancient classifications of personality divided it into four types: the sanguine, the bilious, the lymphatic, and the nervous. Temper, manners, and appearance were thought to be determined by the excess or deficiency of secretions and fluids in the body. In a crude way this early conception now seems to have foreshadowed modern theories of the influence of certain glands on the chemistry of personality. The sanguine type, for example—ruddy-complexioned, good-natured, energetic, hopeful—was thought to have a large quota of red blood in the body. The bilious person, sallow, sour, easily disturbed, was thought to have an excess of bile.

Glands and
Physical
Types

This old theory has long been discarded. But of late years there have come to the notice of the world in general certain theories of the relation between traits of personality and physical constitution which have recognized scientific foundation. The ancient notion that appearance and behavior are determined by excess or deficiency of substances within the body reappears as a modern theory, substantiated by laboratory experiments.

According to this theory, first suggested by a famous French physician, Theophile de Bordeau, in the middle of the eighteenth century, and developed by Brown-Séquard, also a French physician, individual physiological traits are largely determined by secretions of certain glands circulated by the blood-stream.



The chemical secretions (hormones) of the ductless or endocrine glands, are circulated throughout the body by the blood-stream. They are reflected in the physical form or structure of the individual, as well as the behavior, and strongly affect the entire external texture of personality. NOTE:—All endocrine glands in both sexes are identical except the gonads. In illustration, ovaries of the female are indicated above and testicles of the male below them.

It has been observed in earlier volumes that in the body there are a number of glands which have no outlet ducts for their secretions, as have the sweat glands, for example. These ductless glands are usually designated as *endocrine glands* or as *internal secretion glands*.

Experiments on various animals first proved that extraordinary disturbance in growth, activity, appearance and behavior could be wrought by removing or modifying these glands. It was then found that when human beings showed deficiencies similar to those which had been observed in animals in which the gland had been modified, the deficiency often could be remedied by feeding or injecting into the human patient extracts of the gland taken from some animal.

ORIGIN OF PERSONAL CHARACTERISTICS.—Investigations served to accumulate evidence that the general type and appearance of the human body depends, to a large extent, on the functioning during growth and development of the endocrine glands. Our stature, the color and consistency of the hair and skin, the tendency to accumulate fat, the amount and distribution of the hair on our bodies, the sound of the voice, and even the emotions to which our exterior gives expression, in fact our whole beings, are influenced by these glands and their secretions.

Glands and
Physical
Personality

These internal secretions constitute and determine much of the inherited powers of the individual and his development. They control physical and mental growth and the metabolic processes. They dominate vital functions through the cycle of life. They cooperate in an intimate relationship which may be compared with an interlocking directorate. A derangement of their function, an insufficiency or an excess or an abnormality of their activities upsets the equilibrium of the body, with a transforming effect on the mind and the organs.

INTERRELATION OF MIND AND BODY IN TERMS OF GLANDS.—It long has been observed and believed that bad temper is largely a matter of the physical condition. This has been generally demonstrated by experience, even though the physico-chemical processes that bring about such effects are not explainable in detail. Now advocates of such beliefs explain that the chemical secretions of the endocrine glands are quickly carried throughout the body and that they affect the form of

1988 FACTORS AFFECTING GLANDS

behavior and strongly color the whole outer texture of personality. Naturally, anything that improves the health improves these glands, and the whole quality of the blood which circulates in and through them.

It has been observed also that the mind can make one sick or well. Now it is held that the secretions of the glands are affected by mental stimuli. Mental stimuli which, we say, cause anger, act to set the adrenals to working excessively. The hormone created passes quickly through the blood-stream, creating the physical accompaniments of this emotion, such as tensing of the muscles and increased sensitiveness of sight and hearing.

The great value of this knowledge of glands to the individual is that it points the way to man's control of himself. For example, such universally desired human attributes as personal magnetism, mental alertness, luxuriant hair, bright eyes, seem all to be dependent on an active thyroid, and the thyroid in turn can be kept in perfect functioning only when the diet contains proper sources of food iodine.

Vitamins and Glands

GLANDS AND VITAMINS.—It is further to be presumed that special elements in the diet, such as vitamins and rare minerals, must supply the raw material for the glandular secretions. For instance, it has been shown that a deficiency of vitamin B holds back the growth of the male reproductive glands which, in turn, prevents the proper development of the characteristic masculine traits.

This study of the internal glands is the newest phase of physiological science. To ordinary physiology these glands are what the vitamins are to food science, at once the most powerful and yet most mysterious element. It is true that brilliant forecasting of this modern knowledge goes back in both cases for more than a century; yet general attention was not turned to either subject until the present century and indeed most of our present knowledge has been accumulated since the World War.

There is a further interesting common element between vitamins and glands that serves to account for this knowledge being so delayed in its development. In both cases we are dealing with complex chemical substances existing in minute quantities, which it is difficult or impossible to study by chemi-

ENDOCRINE GLANDS—NATURE 1989

cal analysis, as are simpler and abundant things, such as the minerals of the bones or the fat or sugar of foods.

NATURE OF THE GLANDS.—In speaking of this refined and complex chemistry of the glands it should be understood that the actual tissue of the glands is not involved. The glands

Gland Tissue



PHOTOGRAPH UNDERWOOD & UNDERWOOD

An excess of the secretion of the front part of the pituitary gland may cause the body to grow to great size, even in apparent defiance of the laws of heredity and sex. Here Miss Lundy Wagner, a giantess, is shown with her father.

themselves are, when analyzed, found to be quite similar to other tissues of the body. The distinctive chemical problem of the glands has to do with the essential essences of their secretions which, as has been stated, are known as hormones or chemical messengers. In some cases these are definitely known. In others they are not. For instance, the essential secretion of the thyroid gland is known as *thyroxin*. Its distinctive chemical element is iodine, which appears in the definite chemical formula of $C_{15}H_{11}O_4NI_4$. This substance has been artificially prepared by chemical synthesis in the laboratory.

Sex Glands

The fact that in both sexes the reproductive glands are also glands with internal secretions cannot be fairly overlooked in any honest study of this subject. But the prudish denial of the importance of the sexual glands is no further from the truth than is the idea, so commonly entertained, that all glandular research is concerned with this one subject. The sexual glands are especially vital in the development and maintenance of the distinctive qualities of men and women. But the non-sexual endocrine glands are vital to life itself and control all phases of physical and mental existence that are common to both sexes.

The ductless glands were enumerated and the physiological effects of their secretions were discussed in Volume I. What we are to consider here is the effects of these secretions upon personality or the characteristics and behavior of men and women.

THYROID AND PERSONALITIES.—The thyroid gland of the throat is especially important in growing children. Complete failure of its secretion causes the disease of cretinism, a dwarfishness accompanied by a lack of intelligence that approaches idiocy. Children who are less deficient in thyroid are apt to be backward. They need a great deal of sleep and do not learn easily, and are susceptible to childhood diseases. Often, however, with the coming of adolescence, there may be an increased activity of the thyroid, and the child who has been dull frequently shoots into brilliance, his mind and body being transformed in the course of a few months.

Older people, when the thyroid is more or less weak, are apt to become fat, weak, and of low resistance. If on the other

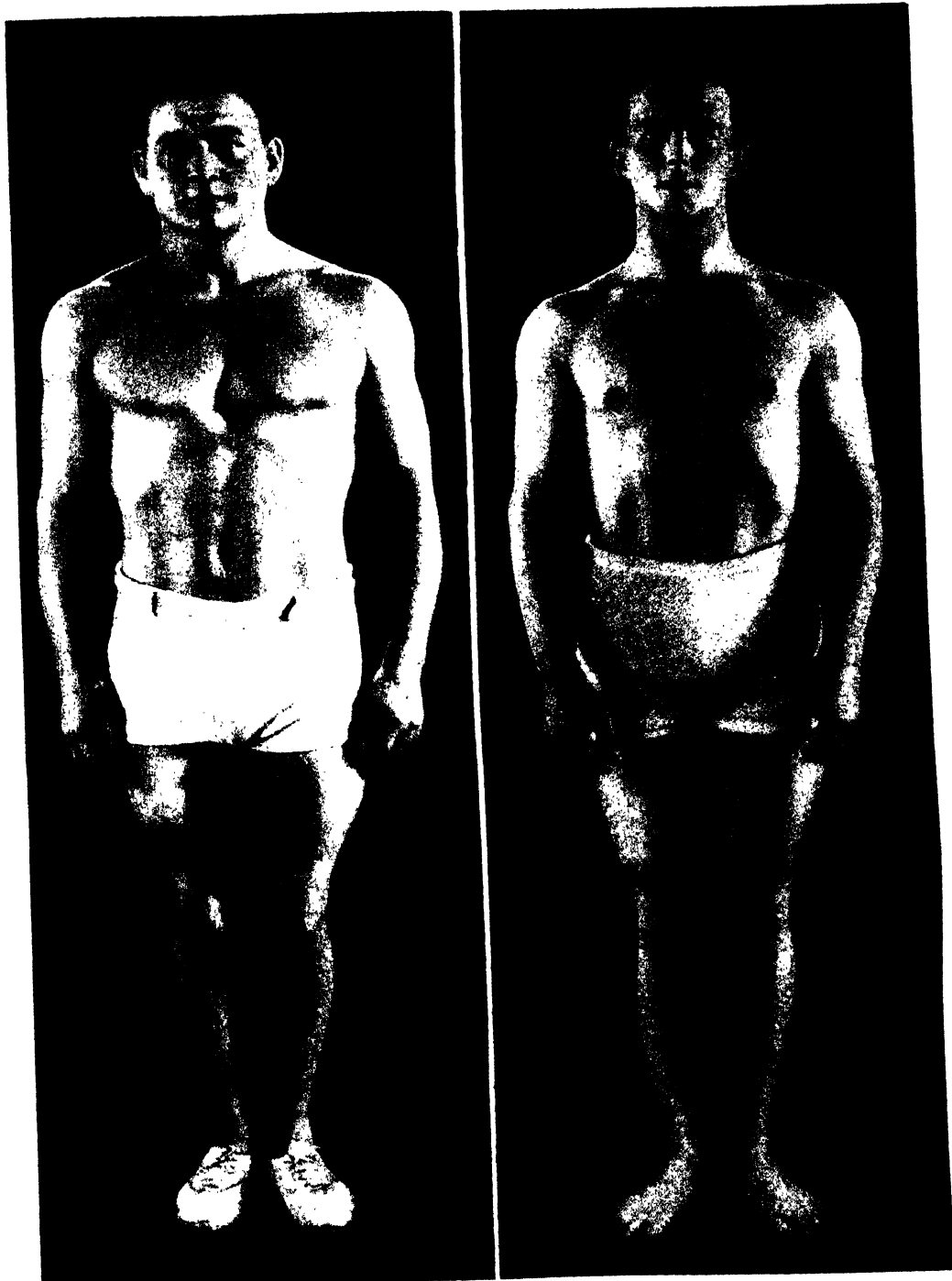


PLATE 67. Specialists in diagnosis attribute marked physical traits to endocrine gland functioning. Thus considered, the two men here shown, of approximately equal height, because of differences in the length of neck, trunk and legs, and the proportion of head to body, are placed in widely different types of endocrine personalities.

hand the thyroid is too active, which may happen as the result of irritation or bad health habits, other undesirable symptoms are prone to develop. Because of the increase in the amount of thyroxin in the body, the metabolism or rate of living is speeded up. Such people are easily excited, never quiet physically or mentally, and may be flighty in thought and action, with tremors and sometimes with protrusion of eyeballs. Heart action is apt to be rapid and irregular. The tissues burn food at abnormal rates, often resulting in excessive fat consumption and chronic underweight. Use is made of this fact in the artificial administration of thyroxin in cases of obesity. This is a rather dangerous procedure when applied to cases where the obesity is not related to the thyroid.

Thyroid
Gland and
Physique

The cure for the overactive thyroid lies in building up the general health. Medicine or removal of part of the glands by surgery may give temporary relief, but can seldom effect a cure. A building up of the health by rational methods will stimulate all the glands, and have a good and permanent effect on the one that is out of order. The glands not only reinforce each other, but act as brakes to prevent too great activity of each other, and a case of apparent overaction of the thyroid may really be due to a failure of the other glands, which are not strong enough to take from the blood the nourishment they need.

But it must not be presumed that because the under- or overfunctioning of the thyroid can produce abnormal personality the gland has no constructive value. It is *absolutely essential to life and health* and a healthily active degree of its functioning is essential to the most successful and aggressive type of personality. Normal activity of this gland is the physical basis for ambition and superior capacity for work. In childhood it means precocity and brilliance, as well as marked resistance to disease.

The magnetic individual, bubbling with energy, the leader of the group, is made so by good thyroid action. People with sound and active thyroid glands, however, may tend to slenderness, and to become thin under any undue emotional strain. They usually have clear-cut features, thick hair, large, frank, brilliant, keen eyes, and regular, well-developed teeth and mouths. They are quick and expressive in their feelings, im-

1992 ADRENALS IN PERSONALITY

pulsive, rapid in thought, and ready in action. They have inexhaustible energy, and fly about from one task or one pleasure to another, with constant enthusiasm. In youth the wanderlust is strong in them, and those nations, like the Nordic peoples of England and the Baltic, in whom the tendency to roam, to sail the sea, to settle new lands, has been strong, tend to be of the active thyroid type.

THE ADRENALS AND PERSONALITY.—The adrenal glands, situated above and in front of the kidneys, are small and the actual amount of their secretion very minute; yet this secretion, called *adrenalin*, is one of the most potent of all known substances. Removal of both the adrenal glands is almost immediately fatal and the over- or under-activity of these glands is believed to be among the most potent of influences in determining personality. Deficiency of the adrenals in children may lead to late puberty; while an excess may cause premature puberty. In adults, adrenal disturbance may cause the development of the characteristics of the opposite sex. Thus a woman may become masculine, with hair on her face, deep voice and hard muscles. A man may become soft in muscles, and generally effeminate in appearance. These effects are undoubtedly due to the fact that the adrenal glands in turn affect the activity of the sex glands.

Adrenals
and
Aggressive-
ness

The adrenals are known as the glands of fear or combat. Under the influence of excitement, pain, fear or anger, adrenalin is poured into the blood, and a great tensing of the body follows. The nerve cells become more sensitive, more sugar and more red corpuscles appear in the blood. There is a redistribution of the blood: the internal organs are drained to furnish blood for the muscles. The heart beats more strongly, the eyes see more distinctly, and hearing becomes more acute. The person is set to fight or run, as his judgment may dictate.

It is for this reason that the emotions of fear and anger are apt to upset the system, especially after a meal. Under the influence of excitement the stomach absolutely stops its normal process of digestion, and the entire bodily equilibrium is disturbed. The sick feeling after a narrow escape from accident is due to this change brought about by the adrenals.

In modern high-speed living, the adrenals are likely to fail in their work. Although people in these days are not subject

to many more emergencies and shocks than in earlier times, modern habits of living make the strain of living more severe.

Laboratory research has shown that the adrenals may become worn out, as a result of bad living and too much excitement, helped by the fact that not enough time is given to rest and relaxation. Most nervous breakdowns can be traced to this cause, and it is possible that protracted overstimulation of the adrenal glands has a strong general tendency to shorten life. Worry, fear and anger may shorten lives more than either hard mental or hard physical work. And chemical expression of these distinctive emotions is in the form of the oversecretion of adrenalin.

**Adrenal
Over-
activity**

The effects of moderate overactivity of the adrenals are not so serious, partly because of the heavy demands made on them. In certain types of middle-aged people an overactivity of the gland has been shown to be accompanied by a great capacity for work, in some cases it is attended by high blood-pressure.

Characteristically, the skin and hair reflect the adrenal condition. The adrenal type frequently exhibits freckles, dark birthmarks, or brown pigmentation. The hair may exhibit variations from the racial or parental coloring. Well-marked canine teeth and hair growing low on the forehead are sometimes encountered in the adrenal type. Adrenal functioning in any type, including those in whom the influence of other glands seems potent in the personality, usually is attended by characteristic darkening of the skin. This may range from light to deep brown shades. Moles appear on the skin, especially if the skin is fair.

Those in whom excessive adrenal functioning takes place are particularly susceptible to diphtheria, influenza, and tuberculosis. If the adrenals begin to fail, a man who is capable of a great deal of work in the morning lags in the afternoon, and is completely exhausted by evening. If the failure continues he may become a victim of chronic nervousness, bordering on a breakdown. Cold hands and feet plague him. He is easily tired physically.

**Adrenal
Physical
Character-
istics**

On the other hand, those with good adrenals are well favored. If they have properly cooperating thyroids and pituitaries, they possess striking vigor, energy, and persistence.

Pituitary
Gland and
Personality



PHOTOGRAPH UNDERWOOD & UNDERWOOD

The midgets and giants who entertain the circus-goer are products of the abnormality of the pituitary gland. An excess of secretion of the front part of the gland causes the bones to become very large and leads to the giantism of such a person as Miss Lundy Wagner, who is seven feet, six inches in height. Deficiency produces an opposite effect—small bones and dwarf development. Both extremes in pituitary functioning are illustrated in the two classes shown in the above photograph.

They are efficient, the executives who can make others work for them, as they feel a driving force within themselves. Women of this type usually show some masculine traits, and usually are well fitted for business. If the other glands are weak, however, they tend to develop into the prudish and cranky maiden aunt sort of person.

THE PITUITARY AND PERSONALITY.—The pituitary gland has not been so fully studied as the thyroid, as it is not so easy to observe. It lies in the skull, just back of the root of the nose, and at the base of the brain. It is divided into two parts which have different ac-

tions. The front part, which is larger in men, determines, in large part, the qualities which make a man masculine; the rear part does the same for a woman, giving her the distinctly feminine qualities.

An excess of the secretion of the front part of the gland, known as *tethelin*, causes the bones to become very large and leads to giantism, while too little results in dwarfs. In later life, when the bones are not so susceptible to changes, an excess causes a disease in which the bones of the face, jaws, hands and feet are chiefly enlarged.

Pituitary
Character-
istics

From the back part of this gland comes the secretion known as *pituitrin*, which has many important functions in the body. It controls the tone of the tissues, making them firm and alive. If it is injected into the blood it raises the blood-pressure slowly, and keeps it raised for a long time. It has also been found to regulate the salt content of the blood, so important to health in general. When the pituitary is not functioning as it should the victim goes about in a state resembling hibernation. He is apt to be fat, sleepy, slow and dull. When both the front and back portions are moderately overdeveloped, while the other glands function normally, overgrowth does not occur, and the person is lean and very able mentally. The size of the cavity in the skull in which this gland lies is very important. In some people the cavity is so small that the gland, in growing, presses against the bone, causing severe headaches and general nervousness.

Because of the two parts of the pituitary, which to some extent act against each other, a simple description of the pituitary type of personality is not easy. There are two corresponding types, according to the sex, best described as the typical masculine and feminine personalities. As has been stated, the front portion of the gland is more active in men, the rear part in women.

If the cavity is large enough to permit the gland to expand in growth, there arise fine types; but if it is so small that the gland is cramped, the person tends to be fat, to tire easily and to be stunted. In severe cases it gives rise to obsessions in people, some of whom may become mental and moral degenerates.

The normal masculine pituitary type is virile, generally

1996 NORMAL PITUITARY TYPES

Normal Masculine Pituitary Type

tall, with a large frame and strong firm eyebrows and rather prominent eyes. The nose is broadish and long, the jaw firm and well developed. The joints are apt to be bony, and the teeth large. Such people have good minds, and great ability to learn. Usually they have good control of themselves—both of their emotions and of their bodies. In this type the distinction between men of theoretical genius whose minds can hold the universe, and yet fail to be practical, and the men of applied genius, the great engineers and captains of industry, lies in the balance between the pituitary and the adrenals. Those with the stronger adrenals are accepted as tending to be the more practical.

The normal feminine pituitary types are usually slight in build, with a soft skin, having no tendency to dryness or hairiness. They often have faces of the Dresden China type, with a rosy or cream complexion, and flush easily. The eyes are rather large, the mouth high-arched, and the teeth usually rather crowded. Women of this type tend to be fond of children, both of their own and others; they are easily moved to tears and laughter; and, in general, they show all of the traditional feminine traits. They are inclined to be unstable, and are restless and active, craving excitement and change of interests and scene.

If, in man, the rear portion of the gland is more active, or the front portion in women, different types result. Men are apt to be rounded, short, and stout. Their heads often seem too large for their bodies, and they show a tendency to be paunchy early in life. Also, they tend to show periodicity in their moods, efficiency, and activities. They may be up one day and down the next. Because of this rhythm, poetry and music appeal to them, and some of the greatest masters of these arts have been of this type.

Pituitary Functioning in Women and Children

Women in whom the front part of the pituitary is the more active, or in whom the rear part is weak, are apt to become fat early in life, and to suffer from nervous headaches. However, they usually continue to take an interest in life, and to be gay and happy, gentle and kind. In this they are different from those in whom the thyroid is deficient, who also become fat, but who are likely to be dull and apathetic.

Pituitary failure in children, when severe, leads to the

offenses which bring children up a second and third time before the juvenile courts. These are children who cannot be made to behave. The cure is not in lecturing but in training them to habits of health.

THE THYMUS AND PERSONALITY.

—Up to the age of five, six or seven, every child may be said to be a thymus type, as the thymus gland is essential to childhood. Beginning at this age, and up to twelve or fourteen, the gland gradually becomes less active, until, with the beginning of adolescence the influence of the thymus usually wanes.

Even during childhood, however, there may be too great activity. Children who have this peculiarity are mostly of the Angel Child type: regularly proportioned and perfectly made, like a fine piece of sculpture, with delicately chiseled features, transparent skin, and long silky hair. They have exceptional grace of movement and alertness of mind, but seem somehow unfit for life in an actual world. Usually they look the picture of health, but they are really the most likely to be fatally stricken by diseases which would cause a normal child hardly any inconvenience.



Obesity may result from abnormal functioning of the pituitary gland.

Thymus in
Childhood
and Adult
Life

When the gland persists into mature life, its effects become visible. The persistent thymus throws its shadow over the entire personality. When the other glands are strong and able to take up the strain, this merely gives rise to a normal type of personality, but in the usual case, when one or another of them fails, the individual becomes a misfit. There is likely to be an emotional instability. People of this sort are subject to brain storms and outbreaks of furious rage, sometimes associated with a state of semiconsciousness.

People with a persistent thymus are graceful, with slender waists and rounded limbs. In men, the sexual organs do not develop normally; in women the breasts remain small and the pelvis does not grow to normal size. They tend to be more or less juvenile in their outlook on life, especially if the other glands are not strong. They seem to be the most sensitive of all people to shock: the reports of boys being killed by a tap on the jaw in boxing, or of girls dying from a slight fall and bump on the head, sometimes relate to this type.

Criminals have frequently been found to belong to this type. Stimulation of the other glands by exercises and better food, and sometimes x-ray treatment of the thymus, to make it shrink, is effective in the treatment of such criminals. No better illustration can be found of the statement that the criminal is not inherently bad, but is merely ill, than one of these types who has been cured.

Pineal Gland and De- velopment

THE PINEAL GLAND.—The pineal gland is located near the posterior part of the base of the cerebrum. While its function has not yet been clearly established, it is believed to have a decided effect in bringing about normal development, particularly of the mental powers. It is maintained that clinical experiment points to incomplete functioning of this gland as the cause of sexual precocity. Frequently in cases where tumor of the pineal gland occurs there are metabolic and nutritional changes, such as an abnormal enlargement of the sexual organs and the breasts, as well as obesity.

SEX GLANDS AND PERSONALITIES.—People with defective sex glands are sexually unstable, with a resulting instability of the entire system of glands. They tend to resemble the other sex in appearance and personality, being the feminine men and the masculine women. In addition they are apt to

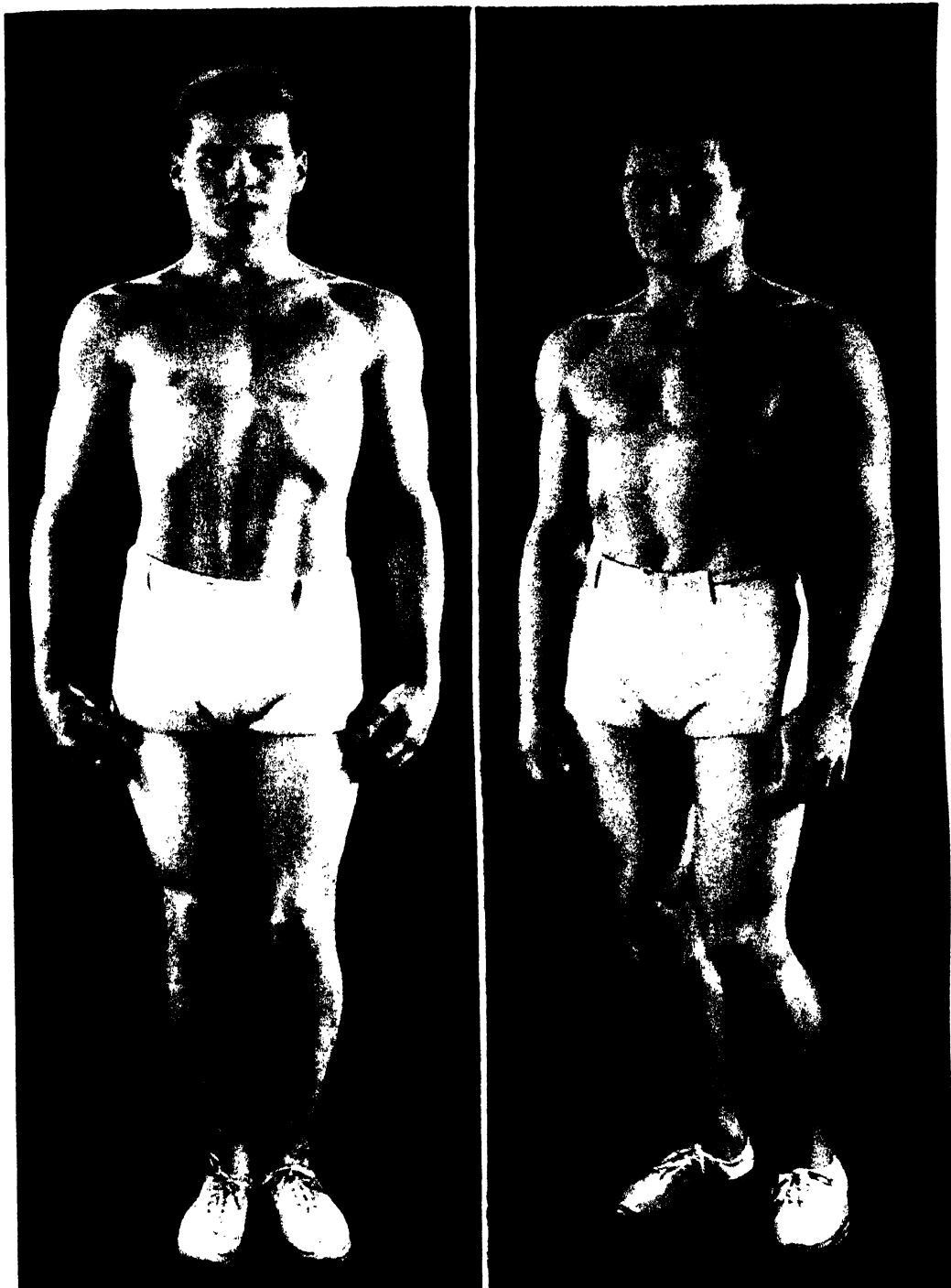


PLATE 68. Height and musculature are important elements of physical personality that are usually accepted as hereditary. In variations within racial and family groups in proportions, hair- and eye-coloring and other characteristics, the endocrine glands are believed by some authorities to effect marked changes.

be rather immature. They confide in others freely, and are among the most trusting of humans.

Overstimulation of the sexual glands gives rise to turbulent, tempestuous, sexually sensitive personalities. Such persons are the victims of momentarily acquired passions for those of the opposite sex, and lose these passions just as rapidly, to replace them with desires for someone new. As they are usually emotionally unstable, especially under the influence of their passions, they often go to almost any extreme to gratify these passions.

**The Gonads
or Sex
Glands**

Viewed in the proper light, some of the most interesting and instructive of all such studies are those concerning the influence of the gonads or sexual glands. We do not here refer to the sex functions of reproduction, but to the secondary sexual effects and functioning due to the internal secretions of the sexual glands. The interest here lies in the fact that this is what makes us men or women.

Not only is this a most fascinating study, but it furnishes the clearest evidence of how the glands of internal secretion work. There is still much conjecture about the effects of the other glands, because we have no way of observing these effects under natural conditions. We can only study them by observing what happens when the glands have been removed or their functions impaired.

But in the case of the influence of the sexual glands Nature has prepared a demonstration on a vast scale for us under conditions wholly natural and normal. If we want to get accurate proof of the effect of any cause we must check our observations by comparison with cases in which the cause is wholly absent. We have that condition in the study of the two sexes.

Every real distinction of the sexes, both physical and mental, may be ascribed to the influence of these internal secretions of the sexual glands. This may seem an astonishing statement, yet it is quite sound. Biologically, the control of the sexual glands is vested in the sex-determining chromosomes in the original parent cell from which the individual life is generated. This original chemical essence or hormone that determines sex in the first place must be the chemical parent of the sexual glands which are formed in the embryonic period.

2000 GLANDS AND SEX ORGANS

These glands are comparatively inactive during early childhood but greatly increase in activity at puberty.

The actual growth of the sex organs results from the progressive division of the first cell. But any sexual differentiation in the brain or in other parts of the body that develops at various stages of growth must be induced by the chemical hormones that enter the blood from the sexual glands.

Secondary Sex Traits

The profound secondary sexual differences between man and woman are thus brought about by such internal glandular secretions. This offers very positive proof and striking demonstration of the power and importance of the hormones or chemical messengers of the circulation, in shaping and controlling the life and development of both body and brain.

So much of all life, as we live it in civilized society, is based on these many differences in the sexes that we find it hard to picture the non-sexual elements of life which is common to both men and women.

Prudish people live under a burden of fear that man will go to the devil if sex is made too prominent a part of life. Yet these very people are the most insistent on keeping up and exaggerating all possible distinctions between the sexes. They seem to go on the theory that sexual relations will be discouraged by making boys and girls and men and women look, dress, act and think as differently as possible. But any rational observer of human action knows that it is these very distinctions that exaggerate sex attraction and bait the sex instinct. In this matter one is tempted to accuse the prude of hypocrisy, or of making a straw man of sexual sin for the glory of fighting him. The hypocrisy is here in fact, but the modern psychologist explains that it is unconscious. This is a good illustration of a principle pointed out elsewhere that those who are most condemnatory of a thing are really the most interested in it. The prude who is always on the watch lest children be thinking too much about sex is the one who himself is thinking too much about it.

Those who were most horrified when women bobbed their hair, wore athletic clothing, or adopted any other item of dress, manner, custom, thought or speech that had been considered the exclusive property of man, were always the ones who maintained that sex was the work of the devil. What

really horrified them in their subconscious minds was the fear that sex might lose some of its distinction and importance.

No plea is here made that we minimize any of the true sexual distinctions between man and woman. They are sound and essential parts of our nature and the source of our greatest joys in life. No normal mind of either sex has ever admired a womanish man or a mannish woman. The only quarrel is as to the manner in which the distinctive sexual traits are expressed. Restricting freedom for normal, healthy muscular exercise in one sex, to make it appear more distinct from the other sex, is an artificial procedure that has wrought much evil in the world. Women have usually been the sufferers, because man has been the dominant sex, first in muscular strength and later in economic power. In America most of the repression of women has been removed and whatever disabilities women suffer because of their sex are largely personal and individual, and not a matter of general social custom.

Extremes in
Sex
Personality

The distinction between the sexes is so innate and so universal in its influence on all the detail of life that it would seem that there is no particular need of increasing it by purely artificial distinctions between men and women. The only possible basis for a difference in moral or social standards is woman's function of motherhood. Whatever a woman does or fails to do is likely to have immediate social results in the life of her children and of the family group. This merely means that, in a sense, woman is biologically more important than man, and therefore her moral responsibility for her own health of mind and body may seem to be somewhat greater. On this account the normal woman, looking forward to maternity or ministering to her own children day by day, may have an incentive which a man lacks to avoid cigarettes or alcohol or other devitalizing and demoralizing habits. Similarly, despite the extreme social freedom of today, the woman probably has a stronger incentive than man toward chastity and the maintenance of monogamy.

All this does not mean that habits or vices which are socially deplorable in women are to be condoned in men. Women have a special biological responsibility, and special responsibilities carry with them special limitations on conduct in all

2002 N O R M A L A S P E C T O F G L A N D S

social groups. Nevertheless, that instinctive morality which is normal to the woman who cares for and glories in her own function of motherhood can best be developed neither by social limitations on her conduct nor by special preachments, but by the sound and complete development of all her own normal instincts. Dissipated, unwomanly, hard-hearted and shallow women, at least in present-day society, are likely to be underdeveloped women. Any program which builds up the health and the vital resistance normalizes the secretions of the glands, and hence normalizes the whole personality.

Listing the separate and particular effects of these glands may give the impression that we are dealing chiefly with abnormal types. This may suggest that these glands are the causes of disease rather than the causes back of normal life functioning. That, however, would be an inadequate interpretation. Only when the balance of the glandular control of the body goes wrong is the abnormal condition produced.

The value of the study of the glands of internal secretion so far has been twofold. First, there are the medicinal or therapeutic applications for disease. Second, the study of the glands has helped us to appreciate how Nature keeps her house in order.

Normal life is the result of these glands all functioning harmoniously together, as they do function in the majority of cases when the laws of health are obeyed.

One hears of many wonderful things that are to be done in the way of creating supermen when the actions of these glands are more thoroughly worked out and the chemical nature of their secretions all determined. Experimenting with Nature in this fashion is usually a failure. The most that can reasonably be hoped for gland therapy is the use of glandular hormones to patch up the diseased or defective when the normal actions of the glands fail. Such medication is now commonly practiced in case of diabetes, in cretinism and certain other forms of thyroid disorder. Adrenalin used locally may save lives by contracting the small arteries and preventing death from hemorrhage. But such uses are quite a different thing from the assumption that normal health can be made supernormal by an overdose of something for which Nature normally provides the ideal quantity.

MENTAL ASPECTS OF PERSONALITY

Section 3

WE are told that knowledge is power, and yet mere formal knowledge disassociated from our personal interests is dull stuff that has very little appeal for most people.

Occupation
and
Personality

The growing complexities of mechanical and commercial civilization make the accumulation of vast stores of various kinds of technical knowledge absolutely essential to the building, maintenance, and continued improvement of these technical things. Today most men specialize to master one or a few things that have to do only with their occupations. Such knowledge is essential to their practical work, but it doesn't make them any wiser in ordinary human matters outside their special fields. And mere technical knowledge contributes little to personality because it bores other people.

The man who talks about his work at a social gathering is considered a pest, unless his work happens to deal very closely with affairs of common interest and particularly with some interest that has an emotional appeal.

The young engineer or lawyer who goes courting and tells the girl all about his work thinks because she listens that she is interested. But her real interest, as a rule, is only in the emotional quality of the man's attitude toward his work. His ambition interests her. She wants him to succeed, and his devotion to his particular subject indicates to her that he will. But it often deceives the man, whose later dissatisfaction in married life is expressed in the complaint, "You used to be interested in my work."

People whose specialized knowledge of their work has a wider human appeal are socially fortunate. It enables them to talk shop and still seem to be interesting personalities. Actors, writers, painters, professional athletes or sportsmen have this advantage. While their work is new in the world such men as aviators and radio engineers have a like advantage,



PHOTOGRAPH PACIFIC & ATLANTIC

In these Japanese athletes from Hawaii are to be found living examples of the interrelation between mental and physical personality.

because of general human interest in what they are doing. But the social popularity of certain professions causes them to be overcrowded. The average income or chance of success is correspondingly less just because of that fact.

Social
"Lions"

Society women "lionize" artists, actors, musicians, novelists and explorers. The common impression is that people in these professions have more interesting personalities. But the chief difference is in the fact that other people are more interested in their work, and hence listen to them and make a fuss over them and praise their personal idiosyncracies. The more the work of such men has to do with emotional as compared with intellectual matters the more interesting and popular will they be.

Men in more prosaic lines of work rather justly resent this unfair social competition. Their work may be just as interesting to them, it may require as much or more real intelligence; but if it is a type of work that has no general human interest and emotional appeal they may only make themselves bores by trying to get other people interested in it, or in them through it. Such men are obliged to develop avocations and hobbies in other lines in order to have something to talk about on social occasions.

INTELLECT AND PERSONALITY.—While the subject matter of man's knowledge or ideas is a large factor in the appeal of his mind to others, yet there are important distinctions in the mental attitude that increase a man's intellectual vitality, no matter what his specialized work may be. An example of striking mental personality may be cited in the case of George Bernard Shaw. His work as a playwright may be said to have gained for him audiences chiefly confined to the world's great cities. But his mental personality has commanded attention the world over.

Newspapers and magazines have quoted him even when their editorial policies have been in direct conflict with Shaw's comments. Even his addresses and speeches to comparatively unimportant gatherings have been reported as completely and widely as discussions of public questions by dominant statesmen. His mental reactions to any question in such widely-separated spheres as art, science and politics, always have proved interesting and worthy of quotation. Never flat or dull, he always has surprised his hearers. Yet his most unexpected observations have contained a truth so obvious that one wonders why one did not think of it one's self.

In any notable personality there always remains an element that defies analysis. But many of the characteristics of Shaw's scintillating mind are easily catalogued. His mind is free. It roams here and there without check, wherever his curiosity or his interests lead him. Precedent and prejudice mean nothing to him. Ceremonies and creeds do not influence his life.

He is free from all intellectual bondage. He knows what he knows. He has not picked it up from some authority. He has possessed himself of knowledge. And, in spite of the inexhaustible fund of information that he carries in his mental laboratory, he is not dictatorial or bombastic. He is still willing to learn.

During his earlier days he played like a mischievous boy with all the inherited junk in the attics of our civilization. Once people were shocked by his cheerful irreverence. Now many of his opinions are so widely accepted that they have ceased to be remarkable. What remains remarkable is simply the quality of his mind. It has a kind of acrobatic skill. Its movements differ from those of average minds as the evolu-

tions of a highly developed athlete differ from the movements of ordinary men walking down the street.

Undoubtedly this tenacity and nimbleness in the art of thinking, this flashing perception of the essential truth, especially of the kind of essential truth that he knows few others notice, has been a matter of self-training, as well as of natural endowment. Shaw has left little to chance in his life. He started out deliberately in boyhood to make himself the kind of man he actually became. He intended to demonstrate what could be done by applying intelligence to life, and, in his own personality at least, he has done it.

Freedom
from In-
tellectual
Bondage

He always kept himself in mental training. Observing what dulls the mind, what renders it forgetful, vague and inefficient, he avoided those things. He has said that, when he was a boy, his father said to him: "My son, observe me. I am a failure in life. Notice all the things I do, and then see that you do the opposite." Shaw observed that his father drank a good deal and smoked a good deal, and ate too much meat, and rarely exercised. He was a failure. He observed also that most other men did exactly as his father did. And they were all failures. So he determined to do the opposite. He never smoked, or drank alcohol, tea or coffee, or ate meat. He never enjoyed eating "corpses," he has told us. Long walks, sun-baths, everything that can keep the energy keen and fresh, he has tried.

What is interesting is not so much the particular things he did as the process by which he arrived at his habits, and the justification of this process in the resilience, the unique brilliance of his mental powers in old age.

VITALITY AND MENTALITY.—In other words, the cultivation of a brilliant mind begins, not in book-lore, but in the control of all the vital habits. If one wants to be as brilliant as it is in one to be, the thing to do is to observe under what circumstances one is most brilliant, and then try to repeat such conditions.

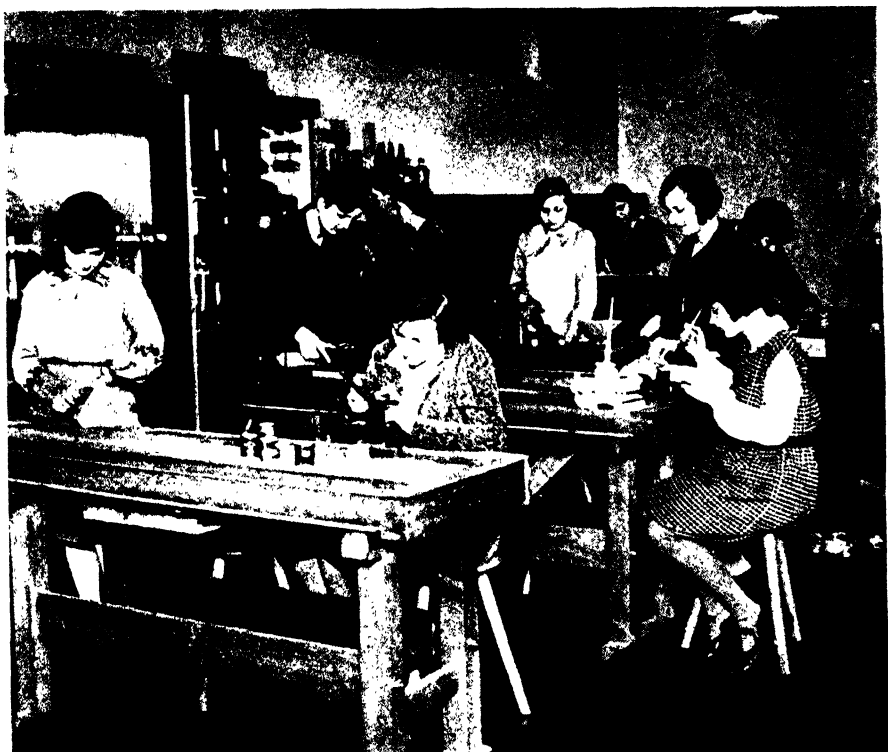
Some people will immediately say that they or others are most brilliant when they have had something to drink. But this is true only in so far as the influence of alcohol may temporarily unleash the mind from some inhibition. Alcohol does not increase the vividness of the mind. Indeed, all experi-

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ments show that it immediately dulls the perceptions and the memory and disorganizes the reasoning power. What it does is to effect a certain release from self-restraint. And this undoubtedly makes some repressed souls appear and feel more brilliant. The thing to do in this case is not to repeat the drink, but to get permanently rid of the emotional restraint.

Again, some people say that they are mentally most fit after midnight, or after a long evening party which has thoroughly "waked them up." In many cases the fact is that, unless they eat a hearty meal at midnight, they are, after midnight, one or more hours further from the dinner table than they are at any time during the day. Possibly the trouble is that they have been too preoccupied at other times with digestion. Or possibly other factors enter in—the absence of

Vitality of
Mind



PHOTOGRAPH EWING GALLOWAY

Personality is developed through self-expression. These German high-school students are doing more than learning different arts and crafts. They are developing through these arts a sense of mastery, and a means of interesting self-expression.

distracting interests, or the release of their powers through much social conversation.

All sorts of circumstances and factors—physical, emotional, social—affect the vitality of the mind. The beginning of mental personality or true education or culture—whatever one wishes to call it—is found, not in schools or in books but in the various conditions which affect the mind, and the various habits and functions of the mind itself. While many experiments have been carried on in laboratories to demonstrate the influence of this or that factor in determining mental efficiency—experiments in fatigue, in various kinds of diet, in the use of stimulants—the data are still so incomplete that we must depend, to some extent, on general observation and personal experiment in these matters.

Life is our own great experiment, and there is nothing to prevent our proving or disproving to ourselves, through practice and observation, what somebody else has told us.

PHYSICAL DEFECTS AND THE MIND.—In recent years much has been done to trace mental dullness to particular physical disabilities. Adenoids and bad teeth have been found to explain the backwardness of school children. Poor eyesight and defective hearing have explained many failures to make the school “grade.” Improvement in nutrition has done much to brighten the intellectual perception of school children.

Nevertheless physical limitations on mental activity are not always so obvious. One may lack definite physical malformations, such as a humped back, a lame leg, crippled hands or feet, and still lack the vitality and vigor necessary for mental vigor. Power must be behind everything that is worth while in life. And mental power must have a certain amount of nervous and physical force behind it. Strength and endurance in any form of mental activity are obviously physical in origin.

The more superior one’s body becomes, the greater is the amount of energy that is supplied to it throughout the entire organism. Nervous energy is just as important to mental activity as it is to muscular activity. A well-developed body, like an athlete’s, calls upon the digestive organism for a superior quality of blood. This blood not only nourishes the muscles—it supplies a superior quality of vitality to the brain.

We often say that our thoughts are alive, vital; they

have strength. This feeling is also associated with a general sense of physical exhilaration and emotional balance. The nerves, the blood-stream, the condition of the alimentary canal—all these things affect the quality of one's thinking and the intensity of the mental life.

HEALTH AND EDUCATION.—

A large number of people are quite unconscious of the brake upon their mental and nervous

energies that they are carrying in the form of minor physical deficiencies which do not make them sick enough to go to bed, but daily use up a great deal of nervous energy. Senator Royal S. Copeland, M. D., stated that examinations of 3,761 kindergarten and first-grade children in Washington, D. C., disclosed that:

“More than two-thirds of the children had defective teeth. Nearly half had diseased tonsils. One-third had enlarged cervical glands. A fourth were suffering from poor nutrition. More than a fifth did not breathe properly because of nasal trouble. The eyes of more than an eighth were out of order. More than a tenth were anemic. Eighty-six had heart weaknesses. In all, 95 per cent. were below par in some particular.”



PHOTOGRAPH KEYSTONE VIEW

The physical examination is an important step in education.

**Mental
Vitality**

2010 PERSONALITY IN INVALIDS

Probably nearly as many of the teachers would be found to be equally below par. Clear minds, full and free mental activity cannot be expected from people who are "rotting on their feet." The condition is so general that we take it to be normal, and establish the mental life of the half-sick, in school and out, as our standard of intellectual efficiency. Indeed, much of education and a great deal of the expression of opinion by the "cultured" on all subjects, simply reflects the tastes, the fears, the conclusions of semi-invalidism. A strong, vital, vigorous body represents capital of inestimable worth to the man who lives by using his brain.

SOUND BODIES AND SOUND MINDS.—It is repeatedly argued that many people with frail bodies have been people of great mental power. There are weak spots in this statement. In the first place, the number of such people diminish the moment one begins to count them up. In the second place, in estimating mental power, certain forms of intellectual expression, chiefly the writing of books, are taken to represent the only type of superior activity of the mind. One can point to a voluminous and capable historian like Prescott and note that much of his work was done while he was an invalid in bed. People cut off by bodily infirmity from other activities have tended to have recourse to books—to the reading and writing of them. Their infirmities have not given them greater mental power, but merely more time for study.

Physique and
Genius

Writing a book or collecting material for a great scholarly work does not necessarily show more mental power than is used all the time in the practical affairs of life by comparatively unknown people. The man who writes has merely a superior chance to advertise the brains he happens to have. Against the claims of the invalids in literature, one can set almost all the greatest literary giants—Plato, Dante, Cervantes, Goethe, Shakespeare, Milton, Tolstoi, Whitman, Shaw, and demonstrate that they were men not only of great physical vitality, but in most cases of unusual physical attractiveness.

Another difficulty with the statement that sick people or invalids have shown great mental powers is that evidence is usually lacking to show how sick they really were. Elizabeth Barrett was an invalid lady of nearly forty when she attracted

the love of the great poet, Browning, who certainly was a man of abounding physical force and zest for life. To be really interesting in the mid-Victorian period a lady was supposed to be a bit of an invalid. Besides, Miss Barrett had a tyrannical father, and appearing rather delicate might have been something of a protection against his strong will. Everything she did when she happened to want to, from eloping with a man of immense physical zest for life to bearing a child successfully in middle age, shows that she really had plenty of physical force, in spite of her fame as an invalid.

Many of the cases cited to prove that genius succeeds in spite of physical handicaps are a bit ridiculous. Lord Byron had a club foot, but he swam the Hellespont. Carlyle was a dyspeptic, as many other brilliant men have been. But chronic dyspepsia, by keeping a man from overeating, often does him a good turn by sharpening the mind with hunger. A dyspeptic may not radiate cheer, but he is not dull. Herbert Spencer, a chronic insomniac, did more thinking than any other man in the Nineteenth Century because he could not stop thinking to sleep. Although always fussing about his insomnia, he lived to the age of eighty-three, writing brilliantly to the end.

In many cases some physical difficulty has served as a spur to special intellectual development. The victim was determined to compensate for his trouble by making himself remarkable in some other way.

LEGENDS OF GREAT "INVALIDS."—The more one investigates the cases cited to disprove the assumption that mental power is dependent on physical vitality, the less there seems to be in them. Certainly not enough to justify any man in allowing himself to degenerate physically, with the idea that his mind will not be affected thereby and might even improve under such conditions. It is better to take the testimony which we have before our own eyes in our own time, in the personality of Shaw, and to proceed on the theory that genuine mental fitness is encouraged by the routine that makes for the greatest possible physical fitness.

Of all the physical habits which kill mental power probably overeating is the worst. Everyone knows how dull his mind is after a big dinner. Probably most people go around in a

Physical
Frailty and
Mentality

perpetual mental fog as the result of too much food in the system. The one great advantage enjoyed by the invalids—real and imaginary—who have been supposed to compensate for physical frailty by mental development is that their infirmities have made them temperate eaters. This in itself is so great a contribution to mental efficiency that it may have quite outweighed their physical troubles.

Physical vitality not only improves the quality of the mind, but provides surplus energy which may be used in mental pursuits. It insures a greater rightness and wholesomeness in the mental conclusions. There have been plenty of men who used their minds brilliantly and effectively and continuously, but who have still been wrong. Mental personalities of a sort they have undoubtedly had. But they have been deformed or even vicious mental personalities. Their mental skill has been used to defend and to propagate among others conclusions to which they have been led by defective sensations, by unhealthy emotional reactions, or by the sentiments of envy they have felt toward the strong, the beautiful, or the successful.

The public use of language has tended to be the monopoly of people who, in many cases, were forced to retreat from the arena of human action. George Bernard Shaw said that those who can, do; those who can't, teach. This is frequently true also of writing. Those who can, do. Those who can't, write. By the monopoly of teaching and writing, mentalities partly deformed by sickness have had far too much influence on the world. They have even tried to induce us to think of the kind of things they do as synonymous with mental life.

Intelligence is not limited to the reading or writing of books, nor even to the public use of the tongue, in schoolroom or out of it. It requires as much intelligence to learn the art of navigation as it does to learn old French philology. But the sea captain is not considered an intellectual man, and the philologist is. Yet the sea captain not only must possess great technical knowledge, but he must demonstrate that he can use it by keeping his ship from foundering and by bringing cargo and passengers safe to their destination. No philologist has to put his knowledge to a life-and-death test like this.

In seeking to bring the mind to its most complete func-

tioning it is necessary to realize that intelligence is needed in every pursuit in life, and that it is tested daily, not by examinations, not by the approval of our teachers, but in the attainment or the failure to attain nearly everything the individual wants—food, money, love, advancement, power. And the rightness or wrongness of the conclusions of the mind is influenced not only by one's own inner sensations but by the testimony of the senses, and the general normality of one's experiences in life. Only a normal body, developed to its highest point of efficiency, will insure the maximum activity and tenacity of the mind, and a fundamental rightness in the direction of its powers.

EDUCATION AND MENTAL PERSONALITY.—Mental personality is not a matter of schooling. Schools, indeed, are often inimical to it. It takes more than ordinary intellectual vitality to survive what often passes as education imposed on the child in his tender years and continued relentlessly till maturity.

Education is the development from within outward of the faculties and talents of the individual. Education is life.

Beginnings
of Education



PHOTOGRAPH PACIFIC & ATLANTIC

Education not confined solely to the school-book and classroom has the best effect upon personality building. The illustration shows children of an English open air center at basket work.

It begins at birth and ends at the grave. It is peculiarly and wholly individual.

We are prone to regard training as education. A trainer may train a seal to perform stunts in a circus. Or he may train children to perform stunts in the schoolroom. In either case the product is an automaton.

We think education begins in the kindergarten. It almost ends there. In the kindergarten training commences. We polish off our education in the university. After this, if we desire proficiency in any of the arts, sciences, or professions, we take special courses and post-graduate courses. This takes twenty-five or more years. During this time we are being ground and polished and trained. Our individuality is smothered or suppressed. We have been made into carbon copies of the original patterns. We talk and think and act as we have been taught to talk and think and act.

Mental automatons, intellectual nonentities, stereotyped minds—these are the natural products of such miscalled education.

The Twentieth Century is suffering from mental bankruptcy. Its intellect has been smothered under its training. Mass training produces mass thinking. Standardized training produces a standardized mind. Individuality is submerged or destroyed.

SELF-EDUCATION THE BEST.—All true education is self-education. All real education must be a search for truth, begun in childhood, but continued through life. Too much of modern training is based on the fallacies, ancient forms, rituals and traditions of the fathers, and on convention and commercialism. An educated man is not the man who knows the most about Alexander's conquests or Cleopatra's immoralities. The truly educated man is he who knows how to live in the truest and fullest sense, who knows how to make himself useful, and who is able to control himself for good.

The world is as full of trained men as a circus is full of trained animals. But truly educated men are rare indeed. We have a wealth of engineers, mathematicians and mechanics, but few inventors. Most of the world's great men are those who have escaped from the spell cast over the mind by the training process. They have managed to squirm out of

the mental strait-jacket into which the schools put them.

A college graduate writes: "A majority of people, including many educators of standing, confuse the word *education* with the word *intelligence*. The former never adds to or increases the latter, which is born in all of us to a greater or less degree. One can't put a pine board through a planer and have it come out mahogany. Neither can one send a dud to college and have him come out anything but a dud. He may have added to his fund of knowledge, but his intelligence has not been increased."

Higher education, in college or elsewhere, probably does little to affect the real use of the mind. It ought to improve one's judgment, and to give one more self-confidence. And it ought to make one aware of many things in the world one might not have noticed otherwise. All this is to the good.

But a born fool will probably remain a fool under any form of education now administered. Many schools, both elementary and of the higher type, have a tendency to run on the mass-production idea. Certain authorities seem to take it for granted that if they can herd youth into classrooms and compel them to study certain things for a certain number of years education is achieved. Such a notion is all very well in the manufacture of machinery. You can figure out beforehand how many automobiles you will produce if you put so many tons of iron, so many square feet of lumber, so many pounds of rubber, cloth and other material, through certain processes.

The same rule does not apply to turning boys and girls into efficient men and women. So many hours of arithmetic, geography, grammar and so on can by no means be depended on to produce either a genius or even a useful person. The difference between automobiles and human beings is this: The inanimate machine is manufactured by outside forces. The human machine develops from within.

MENTAL EFFICIENCY.—Education fails miserably when it degenerates into a mere process of trying to pour dead facts into brains. It becomes important only when it allows the hidden powers of the mind and body to be released. A man might have conferred upon him a high degree by a university and still not be as truly educated as some other man who has

**Mental
Power**

had a very meagre schooling. One might compare the real mental efficiency of any college man one knows with a man like Abraham Lincoln. Lincoln was truly educated by that vital impulse from within.

The Door of
One's Self

The purpose of education should be to provide each child with the key to unlock the door to his inner self. It should, in other words, direct each child to search out for himself the things he is best qualified to do. Education of the right sort should open to the young mind a vista of glowing possibilities.

One might say that the student is sprayed with knowledge from all sides, some of which soaks in, the rest of which runs off. This may do some good to the particularly receptive, and to the vital, and to those who have a curiosity about the particular things that are taught in college. But there is no educational institution which covers anything like the whole range of human knowledge or possible training, and hence many a young person is harmed rather than helped by being forced into the particular grooves which have arrogated to themselves the names of education. Cramming differential calculus, spherical trigonometry and similar matters into heads of youngsters who want to be musicians simply ruins fine



PHOTOGRAPH EWING GALLOWAY

A wholesome and appreciative attitude toward nature, instilled in early years, plays an important part in developing personality.

artists. Education in Greek, Latin and rhetoric is of small use to the man who wants to be an Arctic explorer.

It is true that young people of good minds learn something in school. The presence of books, the acquaintance now and then with a vital personality as teacher, the organized life with their fellows, the athletics—all these are a kind of training. And one who is determined to educate himself from within outward may find in schools and colleges the means of doing so. But the fact that a man has gone to school or college guarantees him neither an education nor happiness in life afterwards. And those who have missed a formal education have no real reason to despair. In either case a man must really educate himself, if he is to know anything at all. And the kind of knowledge that really counts is not taught at college, but is taught on all sides in life. Most things taught in college are available to any intelligent person who can read a book or locate a library or a laboratory.

RIGHT USE FOR MIND AND BODY.—There is a right way to use the mind, as there is also a right way to use the body. The mind, like the body, is developed by the slow action of habit. From day to day we are making our brains. Some capacities may be more or less innate. A naturally good mind has certain obvious characteristics. It is quick to observe a fact or to comprehend a chain of cause and effect. It is accurate. It classifies and remembers the knowledge that comes its way. It is fertile in ideas, and ingenious in reasoning. Not all good minds have all these qualities in the same degree, but there is not one of them which cannot be developed.

Using Mind
and Body

But while one is training oneself to use one's head as effectively as possible, it is most necessary to acquire certain mental attitudes which encourage the free and vivid use of the mind. For the mind, like the body, suffers particularly from a kind of autointoxication. Most minds are filled and cluttered with undigested ideas, with suppressed memories and desires, that are festering and decaying, with devitalized mental stuff inherited from the past, but no longer useful.

In order to make the most of one's intelligence, it is necessary first to consider what one really wants to gain from life, and the kind of mental powers and training necessary to get it. The activity of the mind is not isolated. One cannot lift

2018 RELATION OF MIND TO BODY

Training
Mind and
Body

one's little finger without using the mind to start or direct the process. And the first use of the mind, and of education, should be to define just what it is that makes an effective life.

THE MIND AND THE BODY.—A body as vital as one can create, fresh, clean, vigorous and vivid, with the full use of all its powers, should be the foundation of all education. Physical skill and hardihood have always been the basis of the education of dominant social groups. The people who learned how to rule others, as history tells us, also had to learn that to hold what they had won they would have to have fine bodies.

The training of the body requires the use of the mind, and this, in turn, improves the mind. Through it one's mental powers are adjusted to certain aspects of one's physical environment. One learns to gage distance, to coordinate mind



PHOTOGRAPH KEYSTONE VIEW

The world's ruling Nations have long recognized the relationship of physical training to mental training and character building. This is a snapshot of the forty-fifth annual British inter-university cross-country race, with Oxford and Cambridge represented.

and body, to be conscious of physical conditions. The mind is active all the time in the pursuit of any sport or exercises. Probably it requires as much mental attention to master a series of intricate gymnastic exercises as to master a new process in mathematics. And the activity of the mind, in each case, is of much the same type.

All children should be trained in a variety of exercises and sports. Anyone who has missed such training, and who desires the most effective general use of his intelligence and powers, should begin by training himself in these matters, or by obtaining instruction.

The next essential element in education, after an effectively used body, is a free, rich, and wholesome emotional life. Again this is a matter of training. People should not be regarded as educated till they have had both the necessary knowledge and the right emotional direction given to their lives.

After the establishment of physical and emotional life on a right plane, there is the question of the various kinds of skill or knowledge necessary to enable one to advance in a

Varieties of
Knowledge



PHOTOGRAPH UNDERWOOD & UNDERWOOD

The cultivation of a sound mind in a sound body has its place even in kindergarten-classroom and playground, as in the instance of these London, England, school children.

profession and to manage all the practical sides of life properly. A great variety of knowledge may be assembled under this head, and the kind of knowledge needed varies for each individual life. In general, a man should consider that his practical education never ends, and that every new problem that comes up is an opportunity to learn something more and learn it thoroughly. When he buys a house, he should learn all he can about real-estate values, mortgages and so forth, thinking everything out, with his own problems as illustration, as he goes along. When he comes to invest his first savings, he should learn as much as possible about securities, and the financing of industry through the money of investors. Any sensible man should, as he goes along, acquire, through following up what is suggested by his own experience, a working knowledge of law, a general knowledge of economics and sociology, and a detailed knowledge of one or more kinds of activity by which he can earn his living.

EXPERIENCE OUR GREATEST INSTRUCTOR.—Similarly the founding of a household involves knowledge of nutrition, first aid, general principles of health and sanitation, elementary chemistry and physics, some knowledge of psychology—possibly interior decorating, architecture, building, gardening or agriculture. Though one may not study these things as “courses” in a college, one can nevertheless learn as much as one needs of them in an orderly and sound way. Knowledge lies all about us. Education pursues us from the radio, stares at us from advertising pages, invites us to come and learn from every news stand, and offers us in public lectures, libraries, book shops and government bulletins, substantial, well-illustrated information which anyone can master. All about us, too, are real teachers—our employer, our lawyer, the man who builds our house, the architect, the banker. They all have information which they are more than ready to communicate.

College courses are frequently very poor imitations of the kind of information and training any moderately intelligent person can get for himself in modern America, and test in the daily business of living.

The kind of knowledge and training that enables one to function in the modern world, to sustain oneself economically, to utilize the materials of our civilization, to share in its

social and personal benefits, to found and carry on a home—this is of far more value than much scholastic culture.

The monopoly of the teaching profession by individuals who, by their own exclusive concern with books, are so living in the past that they are unfit for the present, is one of the tragedies of our education. It is particularly serious in America, because much of our book-recorded culture is European, whereas our lives must be lived in a new continent and under quite different conditions from those which determined the life of the Old World of the past.

TRAINING THE MIND.—Whether one uses one's mind just to direct the immediate motions of life, or to acquire useful knowledge, or to enhance and deepen the personal life through an increasing range of purely cultural interests, there are certain habits and attitudes which assist one in gaining one's ends and certain ones which hamper. Just as there is a method of training and keeping the body healthy, a way which assists one equally well in physical effort and in recreation, so there is a training for the mind which is equally useful in the practical and cultural sides of knowledge. Some of these habits and attitudes may be classified.

Even if one has been considered rather dull, there is no reason for not doing everything possible to improve the quality of one's mental processes. So-called "dull" people have often

Dull People



PHOTOGRAPH EWING GALLOWAY

The basis of the enjoyment of gardening is love of Nature, a trait that indirectly yet powerfully affects personality.

been gifted with an extraordinary amount of determination. They are willing to struggle continuously for the rewards they are seeking. And when they do finally acquire knowledge, its value is appreciated.

With a firm determination to reach a certain goal, with efforts day after day, year after year, constantly bent toward its attainment, even a dull mind will often brighten up and develop characteristics that will be allied to genius. Hard work, an unbending will and endurance will often achieve what had appeared to be impossible.

In reality all life is a school. We come in contact with invaluable lessons every day. But whether or not we are able to learn by these experiences depends altogether on whether we are still impressionable.

The Plastic
Mind

We should never lose our impressionability. We should remain students. People whose minds remain open acquire knowledge every day. They learn the great lessons of life without undue waste of time and energy in mistakes and regrets. And they realize from moment to moment how little they know and how much there is still to know.

Edison, on one occasion, said that if one spent a lifetime studying a particular subject he might acquire about one per cent. of the attainable knowledge of it.

Do not be such a fool as to think that you know all you need to know. If you think this, your mind is set—fixed. It is non-progressive. It stagnates. And the ignorance from which you are suffering will last to the end of your days.

Everyone should learn to analyze himself dispassionately. We ought to know all we can about ourselves. Though ours is one of the greatest of civilizations, the fact is that there is still very little that is being done well, and very few matters on which there is as yet any complete collection of knowledge. Our entire civilization is still somewhat chaotic. We are just a lot of bunglers going ahead without really thinking things out, or truly weighing and judging our own activities.

SELF-CONFIDENCE.—Profound knowledge is not necessary for the ordinary requirements of life. It is the ability to select the wheat from the chaff, the good from the bad, the ability to make decisions that will build upon rather than mar one's present attainment—it is these things which count in the ordi-

nary management of life. And a reasonable confidence in one's own powers is necessary for any kind of active and hopeful living.

Such confidence is, however, quite compatible with an open-mindedness to all knowledge, and a recognition that the individual man as such is a small thing in a great world, and must keep continually growing and developing with all the rest of the world.

"A grown man is ten men," says a modern mystic.

A grown woman is ten women. Ask yourself, have you grown up? Are you the man or woman you were meant to be? Can you look yourself in the eye in the mirror and say truthfully that you are satisfied with your present self? If not, why not?

The answer to this question is the beginning of knowledge. And one is never too old to ask the question, and to proceed accordingly. Better than a grown man is a growing man. Better than he who has reached full stature is he who never ceases to grow. Life is meant to keep right on growing until the body drops into the grave.

Recognizing
the Truth

No man or woman should settle down and rest on past accomplishments. The surest road to invalidism and to early death is to retire. Mental stasis, no less than physical stagnation, spells rotting. Mind and body rust out faster than they wear out. To keep active is to continue growing.



PHOTOGRAPH UNDERWOOD & UNDERWOOD

Girls' schools have become potent influences in the growing appreciation of dancing, rational costume and athletics by the young women of the world.

THE OPEN MIND.—We should keep an open mind, an inquiring and active mind. Let us not be afraid to investigate new truths. Let us not fear for the old. If the old cannot stand before the new, then it does not deserve to last. It is time to cast it aside and take the new. Truth is too precious to be cast aside because it conflicts with the dogmas and creeds learned in our childhood.

Truths can never mislead nor harm us. Whether in politics, law, medicine, religion, or other fields of human endeavor, every new truth should be seized upon quickly and clung to. That which is false, that which cannot stand the light of truth and which cannot bear criticism and analysis, is not worthy of our support. That which is true cannot be shaken. Indeed, the more it is analyzed and investigated, the more firmly it is established. Do not be afraid to investigate and advance. It is only thus that you can grow and become the grown man or woman who is ten men or women.

Curiosity
and
Mentality

The desire to learn expresses itself as curiosity. Out of "idle curiosity"—that is curiosity about things which seem to have no immediate relation to one's own selfish needs—have come many of the great discoveries of science. Newton's moment of wondering why the apple fell to the ground, is said to have been the beginning of the discovery of the law of gravitation.

It is said of Edison that, as a boy, he was literally consumed with curiosity. He was always working out something. He had a mind of his own and it apparently suggested rich fields for investigation. He did not seem to be much interested in trodden paths. He wanted to make a path of his own through unexplored fields. And on this desire to know about things has been built the achievements of one of the most widely and genuinely useful men of all time.

ENCOURAGE CURIOSITY IN YOURSELF.—See how many questions you can ask yourself about things about you. As you walk down the street, let your mind work. Any man can make life interesting to himself all the time by just asking questions and finding the answers. If a man were to ask himself every possible question about his own environment within a radius of four or five miles, it is conceivable that he might end by touching on nearly all the knowledge in the world.

Curiosity is partly innate, but it is partly also a habit. Some people would find life vastly more exciting and make themselves much more interesting if they awakened to the possibility of asking questions about things around them. Probably you are more curious about some things than others. Many a man has a hobby, and everything related to this hobby arouses curiosity. If the hobby cannot furnish a means of livelihood, there are naturally limits to the amount of energy that can be spent upon it. But all one's available mental energy should be spent learning something. When you have fastened on an object of curiosity, delve into every detail, familiarize yourself with every phase of the subject. All this will mean more knowledge, greater efficiency, and at the same time a more interesting life and personality.

Curiosity of the right sort is a great aid in overcoming bashfulness and inability to talk well and interestingly. If one is training oneself in the habit of asking questions about things as they come up, it is possible to find a subject of interest in the life of almost any person one meets.

**Bashfulness
and
Curiosity**

Questions which tactfully elicit information about the things the other person knows about or is doing create interest and kindly sympathy. And when you have hit upon a subject on which the other person can inform you, you are launched on an interesting friendship. Practice in just trying to find out things will break down bashfulness and the feeling that you don't know what to say. And in a little while you may find yourself discussing with zest and interest the many matters on which your mind has been set actively to working.

The cultivation of a lively curiosity has a reaction on the whole personality, even on the health. A well-known man says of his mother, who is now in her ninetieth year, that her keenness, zest, and appreciation of all that is going on in the world have grown so that they are much greater than that of a young person. He refers especially to her remarkable capacity for mental growth after she had reached seventy-five. Such a woman has undoubtedly solved the problem of retaining buoyant health. She has found life vividly interesting.

**Mental
Growth in
Mature
Years**

No matter how healthy you are, if life is not interesting



PHOTOGRAPH UNDERWOOD & UNDERWOOD

Courage in pursuing healthful practices even in the face of convention, is an important element in personality building. The illustration portrays members of an American women's athletic club indulging in the health-giving benefits of sun-bathing on a city roof-top.

you will become but little more than a human clod. The love of life unquestionably prolongs life. Interest and enthusiasm stimulate not only the mental but the physical functions as well.

To people who cultivate curiosity life may become a series of interesting adventures. They see so much in it. They become completely absorbed in this or that field of inquiry. They find a hobby, or several of them, and they proceed to fill every day with the keenest sort of interest.

MENTAL ENERGY.—Many people of fifty or sixty find their powers waning and begin to lose their reactions to the various influences which formerly affected them. Their feelings are dulled, their emotions less vivid. This is sometimes due to the fact that there is less demand on their energies. They have pursued their trades or professions so long that their minds move in them automatically, as in well oiled grooves. They have got a technique of life that keeps them going economically and socially, and there is no longer the exciting struggle to learn, to change, to master the details of life which used to keep them on their toes every minute. This is the time when men need hobbies. They need to master new fields of knowledge. Almost anything will do. They may start a garden or build furniture, or they may take up a course

of reading. Or, if they have funds to travel, they can begin reading about the places they are going to see.

As age creeps on us, the need of finding new fields of knowledge to replace those of which our mastery has become so automatic that they have lost their interest becomes more and more imperative, if one is to remain mentally young and happy in old age. While you are living, it is your duty to yourself and others to get all there is in life. And to the man who keeps himself alive mentally through curiosity, life will grow constantly richer.

THE DOUBTER.—Next to curiosity, probably skepticism has been the chief starting point of progress. The man who does not easily believe what he is told is the man who keeps the mental life of the world moving. Every age and every group accumulates delusions and fears and systems of false reasoning. These systems are orthodox and supported by the great and the learned. The belief in witchcraft was as well supported as the belief in the divine right of kings. These systems of delusion are broken only by the stubborn simplicity of the ordinary man who looks at them and does not believe.

Everyone should learn to have the courage of his own doubt. Don't believe anything you are told till you have proved it. If you cannot prove it, hold an open mind, and recognize that it is outside of your province, and therefore you have no right to strong convictions one way or the other. The subjects of the most passionate assertion, of the most death-defying belief, are often things that cannot be proved by anyone.

The most earnest and authoritative assertions often have to do with the future consequences of something which has not yet been tried. Columbus and Lindbergh alike performed their feats of crossing the Atlantic Ocean under widely dissimilar conditions in the face of well-established beliefs that the things could not be done. Intolerance

It is a curious fact that just in proportion as a man is genuinely ignorant of a matter, he develops a positive, bigoted attitude toward it. Men who have their thinking done for them are the most intolerant.

The progress of the world has always been made by the



PHOTOGRAPH WIDE WORLD

Grace and physical self-reliance are alike stimulated by vigorous freedom of action in dancing.

Skeptics and Progress

skeptics and the heretics. Only those who have questioned and doubted the old, the supposedly infallible, have been able to give us anything new. Only the doubters have had the courage and the foresight to go out into unexplored regions and untried fields. Organized opposition to progress frequently puts them in prison or crucifies them. It builds monuments to them later and then opposes any further progress. If there had not been those who kicked out of the narrow confines of tradition and established beliefs, the race would still be in the caveman stage. Progress is with the rebels, the unbelievers.

Every man who advances a step above the level to which he was born does it by doubting the beliefs by which his mother and father, his aunts and uncles, his brothers and sisters, and the local officials and teachers have regulated their lives. There is no one more ready to tell you how to succeed than the unsuccessful. Their lives demonstrate the falsity of their notions. But they keep on clinging to their notions just the



PHOTOGRAPH WIDE WORLD

This photograph shows members of the Albertina Rasche troupe in interpretive dancing out-of-doors.

same. A person who is not content with the life he is leading or the group of people among whom he lives, must begin by doubting everything he has hitherto believed or everything that his group believes. Doubt it all. Doubt that if you get your feet wet you will get a cold. Doubt that if a girl stays away from home overnight she will become an immoral woman. Doubt everything that seems unworthy of belief. You will come back to truth.

And this skepticism is necessary in every group, however advanced. Bigotry is confined to no social class and no form of belief. There are bigots who ban home-made cider if it is three days old, and bigots who cut you off their social lists if you don't drink their poisonous cocktails.

Bigotry

Modern psychologists have analyzed the processes of the mind which cause one to feel perfectly sure of something one cannot prove and to support it with blind bigotry. They say that the "sense of primary certitude" associated with certain beliefs in our mind is caused by a train of association

leading us back to things which we knew before our reasoning powers developed. The child coming into the world takes it for granted that his crib, his room, his bottle—and the few material things which make his environment—are all the world there is. Similarly his parents, his family, are all the people there are. Their existence, their ways, are beyond question. They are the permanent standard. Whatever may differ from them is necessarily wrong, and, if thrust upon him suddenly, will probably make the child cry. This belief, this absolute assumption of the infallibility, unalterability and eternity of the conditions in which one starts life, is called the “sense of primary certitude.” And such a sense of certitude can be induced by anything which can be carried back, by any train of association, to one’s earliest surroundings or convictions.

COCKSURENESS.—In other words, psychologists say that when you feel perfectly sure of anything, you are probably wrong. Your certainty has nothing to do with the objective facts. You are merely tapping your oldest layer of conviction or faith. It is perfectly true that this intuitive certainty may in some cases have an uncanny rightness. But the absolute conviction is not necessarily right; in fact, in most people is likely to be wrong. For all development and knowledge is a war with the primary assumptions on which the child starts his mental life. To import the feeling associated with the reasoning of a baby in his crib into mature discussion is ridiculous. And yet a large number of people do it.

Faith and
Truth

The doubting Thomas is a close friend of truth. Those who stand with the challenge, “Make good,” are the ones who are prepared to accept truth. He is the true friend of truth who accepts it when proved, not he who swallows it on faith. Faith is one of the most powerful forces in life. But faith must be based on reason and evidence. Faith enables one to try the untried. But it is not blind faith, not unreasoning faith, not faith without a foundation. One owes it to oneself to “prove all things, hold fast that which is good.” No one should go through life blindfolded.

Kindness, good-fellowship, tolerance, are characteristics which should accompany all the processes of the genuinely free mind. Every individual should be allowed the privilege of forming his own conclusions on every subject that is presented

to him, religious or otherwise, and our attitude to him should be tolerant and kindly, as long as he does not interfere with similar liberties on the part of other people.

MENTAL COURAGE.—The world needs people who are not afraid to think—men and women who are always ready to exchange an old error for a new truth. Intellectual inertia inheres in the worn-out formulas and creeds of the past. Only the new and better can stimulate us to attain to greater and higher things. Let us not fear where truth may lead us. Let us seek truth and be led by her. Let us cast aside our creeds, prejudices, and cherished mistakes and seek the truth we do not have.

Everyone who aspires to mental personality must ask himself the question: "Do I own my own mind or does someone else own it? Whose thoughts am I thinking—my own or the thoughts of another?" Many desire to use the head of someone else. "What will the neighbors think? What do the authorities say?" They govern their lives, their thoughts and their conduct by what others think or think they think. Or they are governed by what they think others think. They fashion their conduct after what they think Dame Grundy thinks.

Your own head is probably as good as another's. The neighbors are not always right. The authorities are frequently wrong. The only authority is truth and you are as likely to discover truth as anyone else. But you will never make this discovery unless you put your own head to work. Learn the facts. Acquire a knowledge of ascertained principles. Then use your head. Think your own thoughts. Live your own life. Be yourself. Your gray matter will atrophy and shrivel if it is not used. An active mind is like an active muscle: its fiber is made stronger by use. Get the habit of using your own mind. Wake up to the possibilities that are locked away in your own brain. You need not always feed on the mental food prepared by others. You, too, have a brain. And you and only you should own it.

Self-
Reliance

REASONING.—Very few people possess sound reasoning powers. Their conclusions are defective. They are warped by various influences. The ability to make quick decisions, to judge accurately and dependably, is of incalculable value.

It often makes the difference between failure and success. It presupposes ability to rise above intolerance, prejudice and precedent. If one is to reason clearly there must be no mental rubbish to distort the facts presented to one, or to prejudice the conclusion based upon them.

The ability to reason accurately, to reach sound conclusions, depends on a certain openness of mind. Truth is not something we attain. It is something we are forever attaining. We get only part of it, each part revealing to us more beyond. As we proceed up the mountainside our horizon broadens. As we come into the possession of more truth we are able to see a little farther out into the great ocean of truth that is yet to be explored and charted.

**Mental
Flexibility**

Reasoning soundly depends, therefore, partly on a series of hypotheses each one of which is discarded when it has served its purpose of opening wider fields of inquiry to us. All truth has developed through a series of constructive errors. Columbus started west on the theory that, if the earth were round, China or the East lay on the other side of the western ocean. He found America and thought it was Asia.

Freud, trying to cure hysterics through the use of hypnosis, came upon some of the great discoveries of modern psychology. To give order and drive to the mental process one must keep on making up one's mind on the basis of such experience as one has, but one should always be ready to use that conclusion as a starting point for new inquiries.

In considering any question, try to learn definitely the state of your own mind. How much do you really know about the matter in hand? Where did you get your information? How reliable are the so-called "facts" presented to you? Use your imagination and your common sense. Make every conclusion you come in contact with your own by reasoning it out from the original premises. Do not accept other people's opinions. Make them quite your own before you utilize them in a practical way or repeat them to others. And do not try to ape other people, or to show off and be "clever." Just be yourself—your own natural self. Out of such sincerity of mind is sound judgment born.

WORDS AND THOUGHTS.—Among the hindrances to clear thinking we find words. Words hypnotize us. Certain

phrases take possession of our thinking and rule them. Men talk and talk certain combinations of words, and few who use those words attach clear ideas to them.

Scholars and pedagogues have been great creators of senseless terminology which enables all who use it to appear wise without doing any thinking. Empty words—meaningless phrases—just talk, talk, talk. Scatterbrains pompously use this meaningless verbal stuff, in newspaper editorials, in speeches in Congress, voting on it, acting on it, trying to enforce it with policemen, and no one really knows all the while what anybody is really talking about. They waste their power as does the windmill that has no useful function. They lead nowhere and accomplish nothing.

When and if you desire really to learn to think, first learn the value of careful and thoughtful listening, which translates what is heard into terms really intelligible to your own mind. Such listening should be directed with a view to adding to your knowledge, for knowledge is power if intelligently used. And when you talk be sure that you know exactly what your words mean. Any idea that looks absurd or unimportant when translated into familiar simple words *is* absurd and unimportant. And a great deal of pompous nonsense is masking all the time under big words.

Understand-
ing Others'
Statements

In order to reach the point either of understanding or using language intelligently a good deal of careful thinking is required. When one is striving to reach a certain goal he needs to make every effort count, and to be sure that each step is a step forward. This is true of all reasoning and all acquisition of knowledge. And vain, empty words will lead nowhere, whether uttered by yourself or others.

BOOKS AND THE MENTAL LIFE.—Reading is valuable as a stimulant to thinking. This is the age of books. More books are printed every year than used to be printed in fifty years. Everybody reads books today. Everywhere one goes one sees people reading books. Thousands read them on the subways and in the elevated trains.

This is a hopeful sign. Books are a means of education. They are sources of knowledge. They are constant guides. They make advice and instruction, distraction and mental comfort available to all.

There are good books and better books, and a great deal of printed trash. Some books live for centuries. Others last but for a day. But not all books that have come down from the past are good. Some of the classics are of priceless quality. Others have lived only because they supported old follies which certain classes of people wanted supported for selfish reasons.

Books and
Personality

While reading is good, there is a great danger in too many books. One good book mastered is worth many mediocre books lightly skimmed. Reading may easily become a substitute for thinking, or for more valuable and stimulating forms of contact with life. A mere bookworm is as hopelessly out of life as the illiterate man who reads nothing. If you aspire to genuine mental personality choose your own books. Standardized and devitalized reading is even worse than superficial reading. Use your own mind. Exercise your own powers of choice. Cultivate discrimination on your own part. There may be a best book published each month. There may be a number of best books left over from some previous era. But they may none of them be *your* best book. The opinions and tastes of others are not to be sneered at. Not by any means. But they should never be substituted for your own.

In buying a book be guided more by your own judgment and interest than by the praises of critics, the recommendations of school teachers, the sales talk of the book clerk, or the passions and prejudices of anyone besides yourself. Read good books. Read better books. But do more than just read them. Digest them. Assimilate them. Master their contents before you pass on to the next. "Fletcherize" what you read.

IMAGINATION AND PERSONALITY.—Imagination is the basis of a really vivid and interesting mental life. It gives color, light, illusion, grandeur to the affairs of life, past and present. It flatters and deludes us, but it stimulates to achievements that, lazy and inert as we all are, we should never have attempted without it. Undoubtedly disillusionment is the beginning of wisdom. But dreams, visions and possibilities we cannot do without.

The world would be the poorer if men had had no dreams. If it had not been for the capacity of man to be set in motion by dreams and visions, probably most of us would not be

living in America. Our whole land is the creation of illusion and delusion and the courage born of pure romance. The first settlers came to find stores of gold and fountains of youth. Of course they did not find them. But they did not go back empty-handed. They found good lands on which to build homesteads, and the health, vigor and hope of a new life. Imagination fools us all the time, and yet while we seldom get what we are promised, we get something, and often something better than that which we ourselves could conceive.

Genuine mental personality means, among other things, having the courage of one's dreams, having the courage even to make a fool of oneself in pursuit of them. People often try to make themselves preternaturally "sensible." They want to be "hard-headed business men." They don't want to be fooled. This is a form of mental self-suppression. It neutralizes and devitalizes the mental life. One will learn quickly enough if the things one imagines are not feasible; but a perpetual freshness of imagination, a readiness to keep trying out what one has thought of, is a well-spring of life.

Personality
and
Imagination

In youth we have day-dreams that carry us into the realms of glorious achievement and of an all-absorbing love-life. These dreams give zest and interest to youthful days. But neither years nor repeated failures can kill the imagination of the man of genuine vitality. His dreaming lasts as long as life. Dreams build our ideals; they furnish patterns for future conduct; they mold our lives with a hope that they may some day be realized.

But imagination must not get out of hand. A too vivid imagination, a readiness to dream and plan, to see oneself in all sorts of glorious situations, becomes dangerous when it is substituted for living and trying. Overindulgence of the imagination may lead its possessors to substitute day-dreams for living. But if one constantly puts one's ideas to the test, if one is willing to experiment and learn and keep on trying to prove that there is something valuable in one's ideas, one has a very great incentive to work and to accomplishment. The dream life which the psychologists call a "retreat from reality" is dangerous and discouraging. When you begin to dream of what you would like to do as a substitute for what you can do, there is a need for control of the dream

Dreams

life. But dreams need not be suppressed. They need only to be tested in action. In pursuit of one's dreams one may see a glimpse of hidden talents in oneself that one never suspected. Dreams may awaken dormant faculties that lead to brilliant achievements. One's dreams, one's fancies, are sometimes the hidden power of ambition suppressed in the unconscious mind and trying to break through into light. Everyone should learn to have the courage, not only to think his own thoughts, make his own decisions, choose his own books, but to dream his own dreams and to try to make those dreams come true.

A vivid mental life is one of the things that makes one's life worth while to oneself and to others. Life itself is intoxicating when it is lived with knowledge of its treasures at all times in view. Then every day is an inspiration. Every day furnishes its delights and its sorrows, its failures and its successes. But the man who has a rich and active mind which continually stores up and digests knowledge and experience and builds out of them new ideas, new dreams and new hopes is always master. He takes all experience and profits by it, and grows continually in mind and character and control of his environment.

To live well requires knowledge and intelligence. Any man can stumble through life in a haphazard manner. Even a fool can drift with the tide or sink in the gutter. Any ignoramus can make a mess of life. No training or enlightenment is required to daub the canvas of life with varicolored paints. But only a painstaking artist can produce a work of art. And there is no greater art than the art of living.

INNER SOURCES OF PERSONALITY

Section 4

EVERYONE has felt that at some time or other he appeared at a disadvantage, that someone underestimated his good qualities or received an exaggerated impression of his poor qualities.

We should all like to prevent these errors. We want to appear to be at least as good as we are, and most of us would prefer to appear a little better than we are. Nor is this desire to be condemned. The world judges us not by what we are but by what we appear to be. And in many ways our happiness depends on how the world judges us.

What joy is there in any success unless others recognize our worth and our achievement? No man lives to himself alone. He cannot, for man is a social animal. His ambitions and desires in life touch in one way or another the lives of others. The exceptions are few indeed. Those things which we wish to be and to do alone and solely for our own satisfaction are few and far between.

DESIRE FOR POPULARITY.—This fact is neither to be deplored nor condemned. It should be accepted and our lives based upon it. Our happiness lies in accepting it gracefully. The progress of the race lies in the cooperation of all of us with other people to achieve common ends. The joy that we get as individuals in such cooperation and social life is part of our recompense. Without that reward we might cease to cooperate and each man would be for himself and the devil take the hindmost. Under such conditions not only would civilization be destroyed but the race would be destroyed.

Success
and
Popularity

Therefore, the love of appreciation, of the praise and approval of our fellowmen, is not a selfish vanity but the essence of that human fellowship without which the human race would perish.

But in this friendly struggle to exist and to achieve there is a rivalry, a competition. This makes us resent the fact

that we are appraised for what we appear to be, often to our disadvantage. But it also makes us resent the fact when we see others appraised by someone, or by the world at large, for more than we feel them to be worth.

But those who are overappraised do not resent it, and usually they are not aware of it. When a man is popular and well liked it makes him happy and it makes all others happy, except perhaps the few individuals whom his success may have crowded or cheated out of a similar success—or who mistakenly feel that they have been so cheated.

Personal
Misinter-
pretation

The most dangerous thing that can happen to anyone in the social life of this world is to develop a chronic feeling that he is being so cheated and crowded out, that the world does not appreciate him, that he is unjustly unpopular, that people judge him unfairly.

At some stage or in some phase of our lives we all experience that feeling. It hurts us and it benefits no one else unless it be some direct rival or enemy. Therefore, it is a



A general interest in those who meet socially and under other conditions is one of the hallmarks of an attractive personality.

these vibrations are carried into the ear of the listener, there to send nerve messages to the brain. The music is in the brain of the listener, or, still more accurately, in the mind of the listener.

EMOTION AND PERSONALITY.—Our personalities then, while caused by us, really exist in the mind of the other fellow! We can carry this still further and say that we have as many personalities as there are others to observe or know us. And, of course, no two of them are alike.

How true this observation is will be more appreciated when we recall the old story of the mother who saw the soldiers marching by and said, "They are all out of step but our Jim." Now what was it that caused the mother to make this absurd mistake? Obviously it was the emotion of mother love. Here is an essential of personality—emotion! Mother love, the most powerful of all human emotions, can most affect personality. For the mother the child always has a personality very different from the personality it has for anyone else.

Personality
and Emotion

Rivaling mother love is romantic young love between the sexes. The world never tires of smiling at the obvious absurdities in the appraisal of personality by mothers and by lovers.

Now eliminate these more powerful biasing emotions. Consider two people of the same sex who meet for the first time. No love exists between them, except the common love of all men for their fellowmen. But if you were a castaway on a desert island that emotion also might be very strong.

But suppose the meeting is ordinary in the busy world of your fellows. You meet a man, and immediately you like or dislike him. Later you may change your opinion, but the first reaction is very strong. How did he convey this impression to you? You will find that he aroused an emotion in you, and that this response probably came from an emotional state in the other man. And it was conveyed to you primarily by that instinctive language, the expression of emotions.

What these expressions should be to make you like or dislike a man will depend upon circumstances. The most common one and the one that most quickly affects us all is the expression of friendliness, or human love of man for his fellow man. Imagine yourself now one of two men lost on that desert

island and meeting for the first time. How would you feel? How would you express that feeling?

You would be glad! Your joy would be exuberant. You might shout. You might jump up and down. You might laugh till tears rolled down your cheeks. You might clasp his hand, slap him on the back, embrace or kiss him. The expressions would vary, but in any case they would show joy, and the joy would spring from a feeling of friendliness toward the other man.

When you are introduced to a man in conventional life you say, "I am glad to meet you," but, in nine cases out of ten, you do not mean it. You do not feel it, and therefore you cannot show it. But if you do feel it and do show it, the other fellow will think you are a fine personality—*provided he wanted to meet you.*

This last provision has to come in because in a busy workaday world we can easily get too much of human friendliness. This spirit of friendliness that we put

Human
Contacts



PHOTOGRAPH INTERNATIONAL NEWSREEL

Winter sports tend toward self-reliance and fortitude without adversely affecting womanliness.

in a formal phrase, "Glad to meet you," is the vital spark of personality. Yet it must be tempered with judgment because some people don't want us to be too friendly. The agent that rushes into your private office or intrudes into your home to sell you a patent can opener when you already own one like it may have every trick for expressing the emotion of friendliness down to a fine point, and yet you will dislike him for it.

Only by expression do emotions become contagious. It is in the comradeship of shared emotions that the joys and loves and thrills of life are built up. These things above all else are really what we live for in this world. This is the essence of happiness.

Personality is not all emotional expression, though it is most of it. But as the music is in the mind of the listener, so we trace personality to certain effects of others' minds, and in the production of these effects emotion is one of the strongest factors. Anything in a person that arouses our own emotions, therefore, is a vital part of his personality.

Here may be a man of power who seems himself very unemotional. He may be aloof, relentless, hard and cold. He may bend others to his will. He may seem utterly devoid of the emotion of friendliness, or, if he has it, he may refuse to reveal it. Yet such a man may impress us as a great personality. And the reason is that he inspires in us emotions of fear, or admiration, though rarely of envy. We would not want to be like that.

Indeed, such a man may possess this hard unfriendly atmosphere only in the business world. In his own private life, with his wife and children and close friends, he may be a very different type of man, full of love, friendliness and gaiety.

Business
and Social
Life

We are concerned always with these emotional matters. They are the essence of personality, of the impression that others make upon us and that we, in turn, make upon them. The purely physical facts of one's being, plus the purely intellectual facts, do not alone make personality, for its essence is emotion and the expression which reveals emotion to others and so often calls forth emotion in return.

The vagueness, the indefinableness of personality merely lies in the fact that emotion is its dominating force and the secret of its power. A man may have the form of an Apollo,

the dress and manners of a Beau Brummel, he may also have the education of a great scholar, he may have the creative force of genius, and yet lack personality. The mere body and intellect alone contribute little to his personality except in so far as he also possesses an emotional life which he reveals to us, or as the facts about his life call forth emotion in us.

All things about us may contribute to our personality, to the way we impress others. But the greatest contribution is made by our own emotions and our manner of expressing them. To develop your personality, you must develop the body and the mind, but above all you must develop your emotions and the art of expressing them.

Emotional Expression

THE EXPRESSION OF EMOTION.—The expression of emotions is an instinctive language that speaks through many tongues. Civilization has suppressed many of its original avenues of expression and developed others. And the language of emotional expression varies with time and place, with different groups and types of people. But with all these artificial changes the basis of it is still instinctive and is instinctively understood by others.

Suppose you are strolling along a lonesome road and a little lost puppy comes straggling out of the brush and runs to greet you, frisking and wagging his tail. That puppy has personality. He is expressing an emotion of friendliness, of joy at seeing you. His language is a universal language.

Sarah Bernhardt was one of the greatest actresses that ever lived. In her last American appearance she was an old lady nearly seventy and had suffered the loss of a leg. She sat on a sofa and spoke a language that her audience did not understand. Yet they sat spellbound, moved to the depths of their souls by the emotional expression of the woman's voice.

Few will deny that health is a very important factor in personality. One of the most obvious evidences of the fact is that health contributes to beauty. But the moment we inquire just how health contributes to beauty as a factor in personality we go beyond those static phases of the beauty of form which could be recorded in a statue or of color which could be recorded in a painting.

These purely physical elements of beauty certainly contribute to the personality, but that something which is beyond

mere form and color is the thing which we sense as the key to personality. How often have you heard someone try to explain this when comparing two girls. The observer will say: "Mabel is no prettier than Mary, in fact she isn't as pretty, but she is more attractive—she has charm—she has more personality."

Now ask him to explain wherein lies this added element of attractiveness, this thing called charm. He may tell you it is in her smile, in the sparkle of her eyes, in a fetching little laugh, in the tones of her voice, in her poise and carriage, in the way she listens when one talks to her.

Ask a dozen people to try to list these attributes that we all recognize as contributing so vitally to personality, over and above mere beauty. On looking over such lists you will find that the great majority of the items have to do, not with any static or immobile fact of form or even of color, but with beauty in action, to the beauty of the living, moving, breathing creature as distinct from the dead elements of mere form and color. In other words, personality factors owe their charm to expressions of feelings, moods, or emotions. Thus we come again to the conclusion that the essence of personality is the expression of emotion.

Factors in
Personality

WHAT IS EMOTION?—In our search for the ways and means of developing, improving and revealing personality we are therefore inevitably led to investigate these things called *emotions*. What are emotions? In the old days people said they were one phase or division of the mind, the major divisions of which were the intellect and the emotions. (The will was commonly given as a third division, but no distinction between intellect and will need be made for the purpose of the present discussion.)

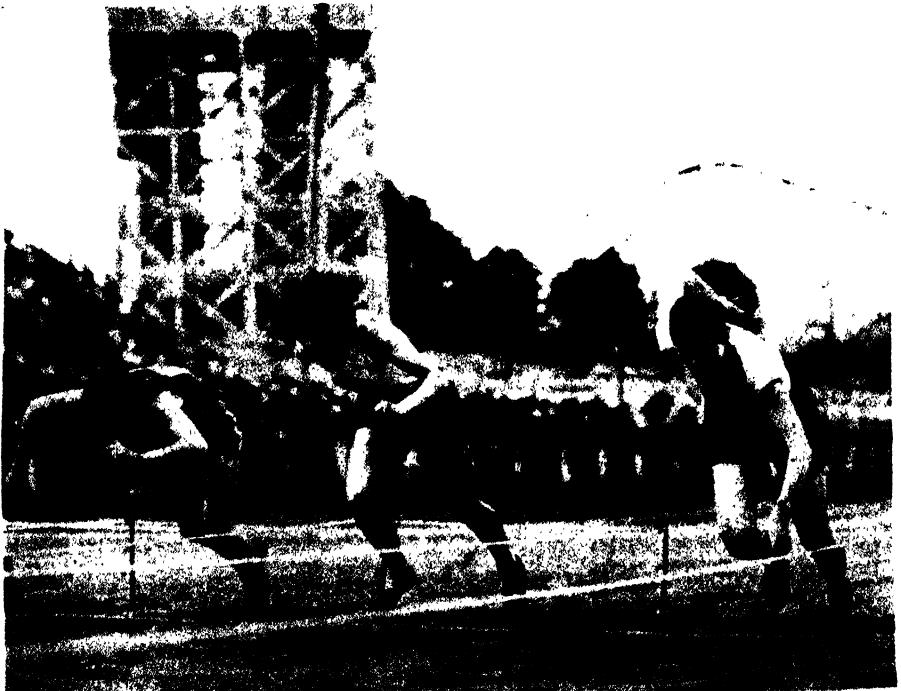
The intellect is the sum total of the processes of thought. It begins with the sensations that come into the mind through the sense organs from the outside world. These sensations we perceive or recognize in the consciousness. We store them in the memory. We recall them and compare them, ask questions and make answers, decide about something and give orders to the physical body to execute the decisions. All this is intellectual—the thinking, reasoning powers of the mind.

But we also have feelings or emotions about things, con-

ditions, people, ideas, and these have long been recognized as distinct from the intellectual processes. These feelings, such as love, hate and fear, pride and sorrow, can often not be justified or explained by any reasoning or purely intellectual process.

Among the earliest observations of the psychologists was the fact that certain emotions were always associated with certain types of changes in the purely physical organism. There is no such physical response to purely intellectual processes. A man may engage in the profoundest thought, but the action of his mind will not be reflected in any discoverable way in his physical body. Neither does the state of the body influence the intellectual processes as it influences the emotions. The nature of the blood that nourishes the brain may be very important; but no different blood is needed in solving a problem in algebra than in trying to recall the date of the battle of Waterloo.

Emotions
Defined



PHOTOGRAPH WIDE WORLD

Emotions are stabilized by self-control and poise resulting from such outdoor sports as pursued by these Canadian young women.

THE PHYSICAL BASIS OF EMOTION.—But the moment feeling or emotion enters into the mental state, then the body is profoundly affected. The feeling of modesty brings the blush to the cheeks. Amusement brings the smile to the lips, sorrow brings the tears, anger brings the clenched fist, the gritted teeth, the increased circulation. Fear stops the digestion and pales the skin.

These are but some of the more obvious and superficial bodily changes associated with feeling or emotion. The total changes are very numerous and great. They affect all parts of the body and all its functions. These effects are chemical as well as physical. Not an organ escapes their influence.

Emotion has a very marked physical expression. That statement offers no new truth. Men have observed it from the earliest times. Charles Darwin wrote a two-volume work upon the subject which he called, *The Expression of Emotion in Men and Animals*. Modern science has, of course, greatly elaborated our knowledge of the subject, especially upon the chemical side and in connection with the glandular secretions of the body.

Physical
Impulse
Analyzed

But modern psychologists tell us that the old ideas about the relation between emotion and the physical phenomena associated with it was wrong. We called these phenomena "expressions of emotion" and, as a matter of convenience, will continue to do so; but it now appears that when we speak in this way we are putting the cart before the horse.

We assumed that feeling comes first and is the cause of the physical expression, just as the idea in the mind is the parent of the action with which it is associated. You see a banknote on the sidewalk and you pick it up. If no one is looking you may do this very quickly. But however quickly you do it there is no room for doubt as to which came first, the action or the idea. With feeling, however, it is different.

If you see a snake in your path you are frightened. You feel fear, and seemingly simultaneously with that feeling there will occur certain physical phenomena which, we say, are the expression of the fear. But there is nothing conscious or voluntary about them. You may steel yourself against too great an expression of the fear. You may not turn and run. You may decide to get a stick and kill the snake. You may even

Fear

recall that it is a harmless little garter snake and decide that you should not be afraid or should even pick it up and pet it. All these later reactions are, like the process of picking up the dollar, the result of intellectual processes; but the primary reaction, which you could no more help than you could help jumping if you stepped on a red-hot coal, had nothing to do with the mind. What really happened when you saw the snake was that a picture of it flashed to the reflex nerve centers and immediately there were telegraphed through the nerves unconscious messages which produced the physical fear phenomena. Thus far, if we could get the sequence of events down to the necessary fine fraction of a second, there would not be any perception of fear in the mind at all. The emotion of fear is, in fact, the perception by the mind of what we commonly call the physical expressions of fear.

Another illustration may help clarify this relationship of emotion to its bodily expression. One of the few fundamental things that provoke fear in a young baby is a sudden, loud noise. A little baby is lying in its crib and a boy shoots off a fire-cracker. The baby is frightened. It jumps and quivers, which is the instinctive unconscious reaction to the sudden, loud noise. And then and only then, after this physical reaction to the noise, the baby begins to cry, not because the noise hurt him, but because the physical action of this jumping and other physico-chemical reactions associated with it in his own body were unpleasant sensations and made him feel miserable.

THE TRUE NATURE OF EMOTION.—Emotion, then, is not something that originates in the mind and causes the bodily reactions associated with it. The reactions are instinctive physical responses to certain stimuli, and the emotion is the sensation produced by these changes in the body.

This explanation of the true nature of emotions may not be very easy for some people to understand. One difficulty in accepting it is that emotions may come, not from any outside stimuli but from thoughts in our own minds, as of past sorrows. But messages like those sent out from the nerve centers when the picture of the snake was telegraphed to them, may also go out when past sorrows are recalled. The ideas that produce these reactions, however, are not themselves emotions.

The emotions result from the perception of these reactions.

A further evidence of the truth of this theory is the familiar experience of waking with a distinct feeling of fear, horror or other emotion, without knowing what caused it. Dream ideas caused it, and sometimes we remember the dream idea and sometimes we do not. But the feeling hangs on after the ideas have passed and even when we have no knowledge of what they were.

This explanation of emotions has stood the test of nearly half a century of scientific criticism since the theory was first expounded by William James. More recently it has received very solid support from the study of the body chemistry associated with the secretions of the ductless glands.

We have difficulty in accepting it upon the external evidence because so many of our instinctive physical reactions which are associated with and, as we now know, cause emotions, are inhibited and checked from full expression. Indeed, much of the process of civilizing us consists of training us to check these more visible outward emotional expressions. But we do not check so well their inner and especially their chemical expressions, and these physico-chemical ex-

Dreams of
Fear



PHOTOGRAPH KEYSTONE VIEW

To be sure of foot physically, is the first step toward becoming emotionally sure-footed.

pressions are very potent in creating the sensations in the brain that we call feeling or emotion.

Emotional
Control

PHYSICAL CONTROL OF EMOTION.—Some further evidence of the physical nature of emotions may be gleaned from our very efforts to control and subdue emotions by stopping their physical expression. If you find a man shivering from fright and you can stop him from shivering you do much to allay his fear.

The actress goes through the physical expressions of a certain emotion and thereby engenders at least a measure of that emotion. In so far as the physical expression of the emotion fails, the emotion fails. But the inner organic and chemical reactions are very difficult to induce by mere effort of the will. If all the inner as well as the outer physical expressions could be reproduced, the emotion would also be reproduced.

The "lump in the throat" is a recognized and definable sensation associated with sorrow and regret. It may be produced when the sorrow is first experienced and again when it is recalled. This particular sensation happens to be clearly localized; but much emotional feeling can be only vaguely referred to the general region of the internal organs.

In the past, simpler and more honestly observant people were more frank than we are in recognizing the location of emotions. The belief that the heart was the seat of emotions in general and of love in particular is no accident. The young girl in the thrills of first love quite honestly says, "My heart tells me." It does. She can feel the little pump going pitapat in its accelerated gait.

She feels the love in her heart because that is where it is. It isn't in her brain and she knows it. The young swain across on the other chair is indirectly responsible. His appearance to the eye, the tone of his voice, perhaps the words he speaks, are all passing through her brain. But the brain only acts as a relay station; it receives and again sends out certain messages. But the heart responds and the sensations of its response telegraphed back to the brain constitute the thrill of love.

Another recognition of an organic or visceral emotional reaction is recorded in the fine old Biblical phrase, "bowels moved with compassion." The double meaning of the word *moved* in this connection makes the phrase appear unseemly

to the stupid, vulgar mind. But the Biblical writer was concerned only with the fact that strong emotional feeling seems to stir us in the visceral organs. Modern science, with its knowledge of the hormones of the blood and of the vascular reactions to emotional states, recognizes the frank honesty of the old writers in recording these organic sensations as emotional feelings.

INTERACTION OF MIND AND BODY.—The heart of man (meaning his total emotional life) is not a little ghost dwelling at some particular spot in his brain, nor is it a halo about his head. It is in the whole physical man. It is the record of his blood-pumping physical heart, the beat and swell of his arteries and veins, the altered rhythm of his breathing, the flushing or contraction of the capillaries of his skin. It is in the twitching or stiffening or relaxing of his muscles, in the changing activity of his glands. It is in the pose of his body, in the rate of secretion of the tear ducts that change the luster of the eye. It is in the corners of his mouth as they turn up or down. It is in a thousand subtle physical and chemical changes in every cell of his living body.

**Mind and
Body**

Each year science offers us new detail of the proof of all this. Each year we get further away from that benighted bigotry of the dark ages that tried so faithfully and so futilely to build the life of the mind and of the soul while denying and abusing the life of the body.

Now that we are at last coming back to an enlightened appreciation of the beauty and cleanliness of the physical life, we are in better position to accept these really old truths that emotional life is but the conscious recognition of the phenomena of the physical life, as the subtle chemical factors change to prepare us for appropriate actions.

And all this wonderful new knowledge of the true nature of our lives has tremendous bearing upon this subject of the vital essence of this thing called personality. For the basis of emotion is physical, and the method of its conveyance to others is through the various forms of outward physical expression.

HEALTH AND EMOTION.—And now you can better see why the physical health is such a vital factor in personality. The better the development of the physical body, the better it ex-



PHOTOGRAPH KEYSTONE VIEW

Physical personality again speaks emphatically and enthusiastically in this illustration of a dancing class in Germany.

presses personality, because the stronger are those constructive and uplifting emotional reactions that are good for the life of man.

Emotion and
Health

The poorer the development of the health and strength the more easily the body falls prey to destructive emotions, and, by expressing them, the more it conveys to others the same depressing and destructive emotions.

In the presence of threatened danger the strong man shows bravery and the weakling fear. The child or woman, seeing the strong man's show of preparation to fight and fend off the danger, reacts with that emotion of appeal for help and protection which has long been recognized as a factor in the love for the brave man.

The circumstances of civilization may change all these things mightily in their external appearances and associated



PLATE 70. Although the part that emotion plays in personality is important, the development of personality is more practical through the channels of healthfulness and natural self-expression.

Encyclopedia of Health: Volume V

actions, but it does not alter the internal reactions long bred in the race; nor can it easily disguise the more subtle and unconscious forms of their external expression.

The factors of personality are therefore closely linked and interwoven with the perfect healthfulness and normal organic reactions of the body. It is not alone that good red blood will paint roses on the cheeks, but that good blood in all its chemical essences will most perfectly bring forth the subtle flush of the cheeks or the tears that glisten in the eye. And with the perfect nervous mechanism that is part of the perfectly attuned body will come also those subtle variations in voice, those little actions of the muscles about the eye or the lips, that poise and gesture of the hands in readiness to caress, which we associate with a sensitive emotional nature.

The finely attuned nature, with all its instinctive reactions and emotional expressions, may not be all of personality, but it is the heart and core of it and absolutely essential to the finest expressions of love and friendliness.

We have set forth the evidence that the emotions are the essence of personality and that the expression of emotions is the chief means by which the personality is revealed to others. This concept gives us the key to the mysterious essence of personality that most frequently escapes analysis and classification. It does not, however, exclude the more ordinary physical and mental facts of life. Our definition of personality, as the total impression that others receive of any individual, indicates that all facts and features of our physical and mental life which are observable to others must contribute to personality.

THE DEVELOPMENT OF EMOTION.—If we now ask to what extent personality can be developed, cultivated and improved, it brings up the question as to what extent the emotions can or should be consciously cultivated. Here we encounter something of a puzzle, for emotions are not things to be learned out of books as one accumulates knowledge. Emotions are more instinctive and more primitive than the so-called higher mental factors of pure intelligence.

**Emotion and
Personality**

Emotions are also more directly and closely related to and dependent upon the physical body than are the intellectual processes. Indeed, as has just been pointed out, the emotions really are physical reactions in such close association

with mental reactions that it is a puzzle to say which is the cause and which is the effect of the other.

Emotional feeling and emotional expression is something that cannot be so directly cultivated as either memory or muscle. Emotions must be allowed to develop; they cannot be forced into development by training or cultivation.

A person who decided that he wished to improve his personality and who deliberately set out to cultivate and express his emotions would find himself in the rather artificial situation of the actor on the stage or before the camera. In these professions a business is made of expressing emotions to tell a story.

The director says: "Now you are angry," or "Get more pathos in that voice." Giving proper outward expression to emotions that are not really and internally experienced is very difficult. When the counterfeiting is cleverly performed, the job becomes one of the most highly paid in the world. That, at least, shows that it is not an easy task.

Yet how the world prizes these counterfeit personalities! People fall in love with mere pictures and voices of these entertainers, even when fully aware that their emotional expressions are merely external trickery done for hire. But the actor who marries his leading lady does not fall in love with what is seen of her over the footlights. Her personality for him is different from that seen by the theatre audience.

This brief reference to the professional cultivation of emotional expression will hardly encourage one to believe that he can greatly change or improve his personality by play-acting with imaginary emotions. Indeed, it seems to be one case where those who seek too diligently are most likely to lose the way.

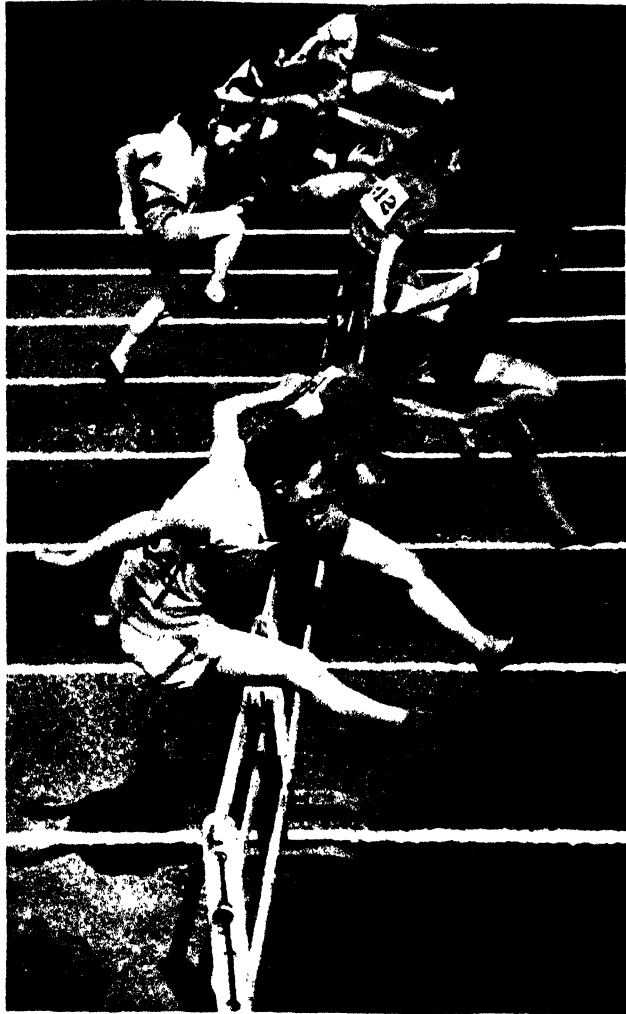
And yet those striking personalities that so stand out from others about them must have a basis for their distinction. This thing called "charm," or that thing called "commanding presence," or any other impression that we receive of people that marks them as having distinctive personality, is not just accidental, nor is it some special gift of the gods. Like everything else in the world, it has its causes.

FOUNDATIONS OF PERSONALITY.—The foundations or roots of personality are to be found neither in the body alone nor in

the mind alone, but in the inner reaction between body and mind for that is exactly what emotion is. The ideal of a sound mind in a sound body, therefore, must be the basis of the appealing personality. Yet what is ordinarily thought of in the cultivation of the body and of the mind often misses just this essence of personality, or the vital spark of an expressive, lovable life.

This should all become clearer if we consider some further cases.

Here is a man, let us say, who sets out to develop a superior set of muscles. Daily he toils in his room with a set of dumbbells. If the other factors of ordinary physical health are provided for, he may by faithful effort develop the form and strength of a Hercules. But if this man sees little of other people, if he has but few mental interests and no varied social life, in short, if he is extremely ordinary except for his superb



PHOTOGRAPH PACIFIC & ATLANTIC

In women, as in men, combination of mental and physical fitness is the foundation for sound emotional reactions and well-rounded personality. This photograph shows Mrs. Helen Filkey Warren leading other American women in a record-breaking hurdle race.

Personality
—Its
Foundations

reaction between mind and body as revealed in emotional life under all sorts of circumstances.

Now to complete the argument, let us consider a figure from real life who did possess a great personality. There is none better to illustrate the point than Theodore Roosevelt, one of the few presidents of the United States who would have still been a striking and distinguished man even had he never been president. Roosevelt's characteristics are too well known to need much exposition here. Starting out as a physical weakling he became a cowboy, a soldier, a hunter and explorer. He was also a scholar and a writer. But above all he was intensely interested in all sorts of people and all sorts of human problems. His first important job in public life was not in formal legislative halls, but as Police Commissioner of New York City. And not to overlook one very important point wherein so many great men of modern times fall short of full life, he was the father of a large family.

In such a man we see the basis of real personality in an extremely varied and vigorous physical life combined with an **Self-Control** equally varied and vigorous intellectual life. In such a combination of physical and mental activity and energy the emotional life also flourishes. In Roosevelt it flourished mightily. He could lose his self-control and did; he could be friendly and he was. His friends worshipped him and his enemies feared him. His opinions on any subject commanded attention because he not only thought but felt them and expressed that feeling without restraint.

In the ordinary walks of life as we live it from day to day so many little things affect the manner in which we impress people or they impress us that we can hardly illustrate by reference to the public impression made by prominent people.

But if you will think over the people you actually know, either men or women, or even children, of the best personalities, you will see much evidence of the principles here outlined. You will find that personality is based neither on the physical body alone nor the mental capacity alone, but on a combination and reaction of the two. And you will further find that with equal gifts and developments of mind and body those who stand out above the others are those who are emotional and expressive, and who think and act with feeling.

EMOTIONAL BALANCE.—This does not mean that emotions should run wild under any and all circumstances. People who giggle too freely or weep copiously, or make love in public, or are too quick-tempered and fight at the drop of a hat, annoy us rather than please us—though we do notice them. Society demands certain restraints of emotion to fit our conception of propriety and dignity. We feel that it shows weakness rather than strength of character when the emotional fireworks are too easily set off.

If a man laughs at everything, we think he has no selective sense of humor. If a woman weeps too easily, we feel that her sorrow cannot be very deep. If a girl flirts with every boy she meets, the lads may feel she is not capable of deeper love.

While we may not justify the too easily stirred emotional natures, yet, on the whole, the descendants of the Anglo-Saxons, and particularly of the Puritans in America, most frequently fail in personality because of the suppression of emotions, with resulting dullness and coldness of spirit.

Sport and
Exercise

When people cultivate the body solely for the sake of good health, and never in the spirit of play and sport and for the love of activity, they are in danger of merely becoming cold muscular and digestive mechanisms. When they cultivate the mind purely for intellectual pleasures, with no human emotional response, they are in still greater danger of becoming merely cold intellectual "fish." When they confine their activities in business to the mere making of money, they are in danger of becoming crabbed misers and ruthless financiers. Even when men and women become too rigid in their standards of love, they are in danger of ruining marriage by making it too much a matter of form and ritual.

We cannot gain pleasing personalities by too rigid adherence to any set of rules for developing them. Personality expresses itself in varied human contacts and relations; it is the spontaneous and instinctive reaction of the mind and body to all these varied circumstances. Some restraint and curtailment is necessary if we are to adjust ourselves to complex demands of civilized living, and make living more of an art and less of an accident. But too much restraint and suppression of natural human instincts, activities and emotions makes life too dull and cold to be worth living.

PSYCHOANALYSIS AS THE MIRROR OF PERSONALITY

Section 5

MODERN psychologists have thrown an interesting light on the hidden sources of personality by the use of psychoanalysis. This is primarily a study of the emotional and mental causes for people's failure to adjust themselves to their environments. Upon this adjustment to the world outside ourselves depend practically all the satisfactions of life—love, success, general approval.

The effects that an individual's physical appearance, dress, manners and speech produce upon other people determine how other people value his personality. If he succeeds in business, if he is happy in his love and home life, and is socially approved, he knows that his personality is adapted to the world about him. But there is also the effect which one's physical appearance, dress and manners, and one's own thoughts, spoken and unspoken, produce on one's own mind, the *Self*. This effect will never be the same as that produced upon the world. No man can see himself as others see him. Sometimes he overestimates himself. Sometimes he underestimates his values. We say of someone that he thinks too well of himself, of others we say that they do not appreciate themselves enough.

**Self-
Impressions**

Between this inner feeling a man has about himself and the feeling the world has about him there is a constant interplay or exchange. This exchange may well be called a conflict. It is a clash of differing conceptions in which the individual is constantly involved.

The essence of personality is to be found in the results of this conflict, and appears when and wherever the struggle is resolved so that harmony or unity of feeling exists between the individual's opinion of himself and the world's opinion of him.

This does not mean that any or all agreement between the self and the world must always be correct. Both are constantly making mistakes. We know that some personalities

are overestimated by the world, and that others are undervalued.

KNOW YOURSELF.—The greatest success in life comes to those who rightly understand themselves and are rightly understood by others. When this occurs, the world no longer inhibits or prevents the individual from the fullest expression. He wants to do all that he can in life and the world wants him to.

Health and
Mentality

It is, therefore, important to know oneself. The study of psychology helps a man to attain this knowledge, and such knowledge, in turn, helps him to express his real worth to the world.

Health is the prime essential to this understanding and expression. The sick man cannot show a healthy self to the world. A timid man cannot show a courageous, vital self. A weakling cannot show strength. But health lies deeper than blood and muscle. To obtain and keep health there must often be a definite act of will, as well as perseverance and judgment. A sick body reveals itself in a sick mind. But on the other hand a sick mind often makes physical health im-

possible. Many physical ills—paralysis, chronic indigestion or nausea, constipation, and the general debility of mind and body called neurasthenia—have been cured through the mind, when all



PHOTOGRAPH WIDE WORLD

Children who develop naturally and without inhibitions from earliest childhood should escape the complexes and vexations with which the psychologist is concerned. The beginnings of personality are formed in the child who is allowed to develop naturally and without needless restrictions, in the open air and sunlight.

efforts directed purely to the physical condition have failed. As has been said elsewhere, mind and body are not separate things. We feel and think with our bodies, and sensations arising in the body, in turn, express themselves through what we call thoughts or feelings.

Modern psychology, recognizing this fact, has entered the field of practical therapy with an interesting therapeutic technique called *psychoanalysis*. Originally developed for the cure of nervous troubles and still used largely for that purpose, it has nevertheless thrown a very valuable light on the whole problem of personality. For the old ideas of mind and body it substitutes a new conception of personality, and a new system of mental and emotional values, which help every individual to understand himself better.

Psychoanalysis was first developed by Dr. Sigmund Freud, a Viennese physician specializing in nervous cases. While experimenting with hypnotism as a remedy for nervous disorders he hit upon the curious fact that the illness of patients seemed to be caused by memories or ideas which were revealed under hypnotic influence as usually associated with sex, but which could not be recalled by the patient in a normal waking state. After many experiments he developed a technique of questioning which forced the patient to remember these apparently forgotten matters, and was amazed to discover that once the patient had been forced to bring all his hidden thoughts and sufferings to light his nervous symptoms disappeared.

Freud and
Psycho-
Analysis

The theories of psychoanalysis are therefore an outgrowth of practical experimentation in the cure of neurasthenia. The cure has produced the theories, so to speak, and not the theories the cure. Indeed, there are few psychologists who will dispute the effectiveness of the actual working technique of psychoanalysis, but many scientists think that there may be some explanation of this other than that worked out by Sigmund Freud, and later developed by Jung, Adler, and others.

However psychoanalysis may have been practiced by men who lacked Freud's own equipment as a physician, and for this reason brought into discredit at times, it must be recognized that it is a system of therapy whose usefulness is widely conceded. The rather far-reaching theories founded upon it rest

primarily on experience with abnormal people and cannot be applied, without some modification, to people who are not abnormal. Moreover, Freud himself, a man of vivid imagination and speculative mind, has been led to popularize his findings under images which are very appealing to the imagination but which do not always correspond to concrete facts. That is to say, one cannot locate the "unconscious mind" as one can locate the thyroid gland. In the case of the thyroid there is something in the body which can actually be named "thyroid." In the case of the unconscious, Freud has given a name to something quite formless and intangible.

**Theory of
Psycho-
Analysis**

The whole theory of psychoanalysis is an imaginative system built up to explain certain phenomena which are still somewhat inexplicable. It has been demonstrated again and again in actual practice, that nervous symptoms, even to the extent of paralysis or general weakness, are apparently caused by unpleasant associations with the idea of sex, or extreme fear of sex, in early life. But just what the "unconscious" is, or how it operates to influence our lives, we do not know.

This explanation may serve to show why there is still an element of uncertainty associated with the idea of psycho-



PHOTOGRAPH KEYSTONE VIEW

Freedom from the inhibitions rising from sex concealment in early life is an important factor in character-development.

analysis. The matter which is under dispute is not the facts, but the system of words and images under which they have been explained. The theory has entered into all our present-day thinking about personality, and its terms, while possibly not scientific, are now well known and generally used. While confessedly imperfect still, the theory explains much that has hitherto been unexplained in personality, and is of great practical value in helping a man to regulate his own life.

Psychoanalysis has turned many a failure into a success by giving a clearer understanding of the hidden mental sources of bad habits. Such understanding gives mental strength and makes it easy to utilize fully the powers of the body. Let us, therefore, consider the principles of this science of mind.

TYPES OF CONSCIOUSNESS.—The mind, as described by the psychoanalyst, is generally divided into three parts. These are the conscious, the subconscious (also called the pre-conscious), and the unconscious. The conscious is that state or part of the mind now active. It is the present awareness of self and of the world. This awareness of self is called the *Ego* or *I*. It is the acting awareness or knowledge of the

Divisions
of Mind



PHOTOGRAPH KEYSTONE VIEW

For the purpose of training children in an attitude of respect and admiration for the beauty of the body, drawing from the nude has been made part of the curriculum in the Priory Gate School in England.

self, and its function is to manage the self. The ego controls the relation of consciousness to the world of reality outside of you.

The subconscious or preconscious is that part of the mind containing all knowledge which can be called into consciousness at will. It is the storehouse of memory, knowledge, facts, and all the relationships of daily life not being used in the conscious mind at the moment.

The unconscious is the deep inner part of mind which is the source of emotions, impulses and desires. It is the sum of all instincts.

In it are the vital energies which the ego must satisfy and use. That is, the chief task of the ego is to actuate you in your dealings with reality in such a way as to satisfy the instinctive demands of the unconscious.

Everyone knows that conflicts arise between desires and reality, between the instincts and the world. Many instinctive wishes cannot be gratified, or can only be gratified when the laws and customs of society are observed. These desires are numerous and powerful. Most potent of all is the creative energy. The fundamental expression of the creative energy is sex.

This creative energy must and will be satisfied. If this satisfaction is right and good, that is, if it conforms to Nature's creative demand, and to society's laws, it will not cause great trouble to any normal person. There is, however, far greater power in this creative energy than can be utilized in the mere physical expression of sex. As a result, much of this energy must be repressed, modified and changed into other forms of expression which will yield happiness to the individual.

Rightly expressed in the dynamics of life, this energy will make for power, health, personality and success. If not so used, however, it will force expression in ways that are unhealthy and destructive, and which make for unhappiness, shame, failure and sometimes crime.

In its broad sense, this energy is the love energy. It is called the *libido*. It operates from the unconscious. The ego, which is conscious, has the task of arranging for the expression of the libido to the world. This is varied and important. The love energy is capable of wide attachments. It attaches itself

to (that is, it expends itself in loving), one's parents, one's playmates, one's friends, one's mate, one's children. In addition, it attaches itself to one's work, one's interests, one's possessions, and always a part of it is attached to oneself.

This last is vitally important and necessary. It is not wrong to love the body. It is right and a demand of the libido. Who will approve of a woman who does not care enough about herself to keep herself attractive? Who can approve of a man who neglects his person? This self-love is called *narcissism*. The trouble in our lives is not self-love but the way Self-Love in which self-love expresses itself to the world.

It is true that narcissism, or self-love, drives a man resistlessly to develop his body and mind to the utmost. It will not allow him to be weak, uncertain, lazy. He cannot be contented in his own eyes unless he makes the most of Nature's gifts.

It is true also that narcissism allows a man to be vain and lazy, weak and complacent about it, self-excusing, self-indulgent, self-pitying, cowardly, and foolish.

Right narcissism leads a man to train his mind to work



PHOTOGRAPH KEYSTONE VIEW

This is the kind of playground and environment which should be afforded every child, but which now can be only approximated by liberal parents and teachers who know that the foundations of mental and physical health are laid in early youth.

effectively. It causes him to study, think, and courageously, with clarity of vision, to grapple with his problems.

The Uncon-
scious and
the Subcon-
scious Minds

THE UNCONSCIOUS.—The character a man shows the world unmistakably records the state of his unconsciousness—the unconscious wish and all that governs his life activity. It is, therefore, imperative to know certain facts regarding the workings of the unconscious. Only thus may wrong expressions of its energy be intelligently corrected. Freud, the great pioneer explorer of the unconscious, has given us clear statements of this energy expenditure.

He has discovered that the unconscious is ambivalent. This means that it has alternative methods of expressing energy. The energy must be used. If one of the two paths is blocked, the other will be used. Thus love and hate are opposite expressions of one energy. Courage, the frank action to obtain results, is one expression of an energy. Its opposite, fear, is another. If a man is afraid to strive for success, he may be sure the fear reflects his wish to succeed.

Psychologists have observed many curious things about the ambivalence of emotion, especially ghostly emotion, feelings that come out of the past. For example, it has been observed that we rarely hate what we cannot love. Things which cannot arouse hate in us cannot arouse love. The mind remains merely neutral to them. Therefore people who carry on a fierce and unreasonable campaign against something or other are subconsciously attracted to that thing. For example, sex censors are abnormally attracted to sex.

Lover's quarrels provide another excellent example of this reaction. It is a jest the world over that women love men who abuse them occasionally. As portrayed in stage comedy, a young man and a young woman have been quarreling uproariously. Then they quietly kiss and make up. There are other characters of the play in an adjoining room separated by closed wooden doors. The girl now suggests to the young man that they should announce to their friends that they have discovered that they love each other and have decided to marry. But the young man replies: "That isn't necessary. They heard us, didn't they?"

Other alternative expressions of unconscious desire can be readily thought out if a person looks frankly into himself.

It is more important here to outline the development of the personality, leaving the detail to be worked out by the reader from the general principles laid down. Let us, therefore, chronologically present the development of the human personality from babyhood.

In doing so, however, it is important to remember the fact of ambivalence. It is equally important to know that to the energy desires of the unconscious there is no time sense. Time is known only to consciousness. This will be made clear as we proceed.

STAGES IN EARLY PSYCHIC DEVELOPMENT.—At birth the child is without defined ego. His personality is unformed. He has had no contact with reality. He has only one energy, a desire to live. Hunger is its expression. The fulfilment of this desire is in feeding. To eat is his greatest need and pleasure.

Stages of
Develop-
ment of
Personality

He obtains food from the mother. The mother, therefore, becomes his first love object in the world. He loves her because she gives him food. Later he learns to love her for many other reasons; this is the awakening of the love instinct.

Presently he discovers a father. The father is a magical, enormous power in his life. The baby feels this powerful presence and feels love to be given by this mighty person. Two great forces now rule his unconscious. They are love of parents, father and mother. To these two protecting persons he looks for all his comfort. From them he learns all things. His first ideals, love images in his unconscious, are modeled after his childish conception of these two. He comes to know the world through them. They give him his first articles to play with. They defend him against his first fears. His feelings about them are exaggerated and lack all reasoning or judgment. He simply idealizes them.

The strongest influence on the mind of the child is the influence of the mother—not of the mother exactly as she is, but as she appears to the child to be. And because of the deep emotional associations this idealization of the mother continues throughout life. Many adults continue to refer any opinion or any experience they have to mother—less often to father. And if they think mother or father would not have approved, they are opposed to the idea. This habit persists

Influences
upon the
Child



PHOTOGRAPH KEYSTONE VIEW

Results attained with young girls in this outdoor camp, or preventorium, in France, prove that the development of physical and mental self-reliance go hand in hand.

underneath an apparent freedom of mind, and prevents all weighing and measuring of things strictly on their own merits. Such people have never grown up. They are still mentally tied to apron-strings. They may sometimes transfer to others who stand in some superior relation to them the feeling they had for father or mother. The judge, the doctor, the captain of industry, control their minds as their fathers controlled them. Much of the dependence on authority, ideas that the best times existed in the past and the like, reflect the father or mother image holding over the mind a strong clutch rooted in early affection.

Reflection of
Parent in
Child

Conservatives of the world consider this to be right and proper. Progressives find fault with it. A more intelligent

and kindly view is that, as rational beings, we should be able to respect our parents and still have our own opinions. But note here that it is not so much the rational agreement with the parents' ideas on the part of the children that makes trouble, but rather the blind emotional power back of that agreement. This is what makes the conflict and trouble in the mind of the adult who is emotionally tied to parental apron-strings. Rationally he may differ from his parents most of the time. But in his subconscious emotions he feels that he should not do so. And thus there is a struggle in his mind that destroys his power to act on his own judgments.

These troubles in later life might have been prevented with a proper handling in childhood. The child even at the age of two or three has an unconscious image built within himself. It is his idea of what he wants to be and is the foundation of his future life. He wants to be as grand, as powerful, as tender and as true as he feels his parents to be.

There comes a day when this desire starts operating, urging him to express what he feels about himself. His ego, awareness of I or self, is born. It will be noticed that, as this occurs, children learn to use the personal pronoun and cease to call themselves by name or to refer to themselves as "Baby." The I is born of a desire to express what they have unconsciously come to believe they want to be.

Parents would do well to give this truth particular attention. Theirs is the responsibility for the child's first image of the future self. If they create images which make against the child's future, theirs will be the responsibility for his failure. This would be a terrible truth except for the fact that life itself brutally forces the child later to correct false imagery and thus save himself. Psychoanalysis surely and more intelligently helps him to do so. The parents can, however, make his life easier and give the world a more efficient personality if they appreciate this duty.

AWAKENING OF SEX INSTINCT.—Once the child becomes definitely aware of himself as an I or ego, his development is swift and complex. It is only natural that he discovers his sexual organs. An instinct of pride is born. Interest concerning these organs is shown. The child is curious and is inclined to ask questions regarding them. Normally, attention

is first strongly attracted to the sex organs because of the fact that they are distinguishing organs, that is, because the child discovers that there are two kinds of people in the world fundamentally distinguished only in this manner. This is a rather overwhelming mystery. There is nothing to be gained by trying to postpone the discovery of the fact. The longer it is postponed the greater a psychic disturbance it will create when it does come to the child's attention.

Needless to say, such a fact would impress the little mind even under such natural conditions as may exist among children in a nude civilization. But the practice of civilized society has been greatly to exaggerate the whole affair.

Parents make their first great mistake here when they commence a system of repression. The child is made to feel ashamed. He is told that he must hide this part of his body. The world begins to repress his instinctive development. The result is that an emotional conflict is caused in him which may ruin the whole future. He learns that sex is something shameful, but he cannot prevent the sex interest from growing in his unconscious. All the effort made to stifle his interest in his sex organs only feeds the flame of curiosity. The result is that he learns to be furtive, secretive and sly about a matter which should be the most vital, beautiful and sacred childhood development.

Prudery
Versus
Wholesome-
ness

And all this shamming and hiding and punishment for interest in the sex organs concerns something in which the child knows that he is different from at least a part of the other beings about him. His unreasoning mind therefore frequently gets the impression that his own distinction here is the thing that is being hidden and punished. That is the emotional basis of the inferiority complex. As the matter is handled, it may sometimes have the opposite effect and be the basis of conceit or vanity. This is more frequently the case in boys than in girls. The male child, because these distinctive organs are external, is more likely to get the impression that he possesses something peculiar than is the female child.

The older cultures, especially in the crowded Orient, where boy babies were more valued than their sisters, fostered this feeling of sex vanity in the boy and of inferiority in the girl. This is the basis of the feeling of inferiority which women have

in such civilizations as India and China. The western civilizations generally grant that no such sexual favoritism should be displayed so early in life. At best it involves the probabilities of either a decided early emotional basis for an inferiority complex, or the reverse basis of motivated egotism, according to whether the child gets the impression that his (or her) sexual distinction should be considered as a thing of shame or pride.

The whole issue in the child's mind is greatly exaggerated by prudery, which baits the idea into undue prominence, and then drives it back into the silences of the mind, where clarifying rational explanations have the greatest difficulty in penetrating.

Most of these evils can be avoided if the parents will foster in the child a healthy, sane, beautiful attitude towards the creative functions of life.

In people who are grown, the evil done in childhood can also be remedied. The method is by analysis of the unconscious. In this process the individual learns that many of his fears, shameful feelings, and barriers to virile, powerful life were implanted in childhood.

Time is not a factor in the unconscious. The result is that feelings originating in babyhood go on operating even when a grown man has learned in his rational mind entirely different reactions. It is only by bringing these infant inheritances into consciousness and confronting them with the wider, deeper, healthier attitudes learned later that these false conceptions are eradicated and the mind freed to act as the world of mature experience dictates. Many a man fails because his unconscious is still ruling his life with an infantile precept and baby morality. Many a woman sacrifices her rightful place as the healthy mother of a healthy family because infantile shame and baby taboo have ruled her unconscious and made her unattractive, dull, and without sex charm or healthy sexual reactions.

**Rule of the
Unconscious**

It is well recognized that in a puritanical and prudish civilization many women are sexually cold and unresponsive, whereas men are sexually conceited and often fail to realize that the sex relation is debased when its joys are not equally shared. We can now see the deeper psychological origins of the view that this is as it should be which prevails in prudish

cultures, and is still the chief source of marital unhappiness.

THE COMPLEX.—This brief outline shows the nature of the origin of the much discussed *complexes*. Psychoanalysis has demonstrated that the reasons why we do things are very different from the reasons which we think are influencing us. It demonstrates the effect on us of these complexes.

Complexes

A complex is a group of ideas which always associate themselves in the unconscious mind, but which are related to each other, not by reason or rational experience but by some experience or misunderstanding that involves great emotion. Most of the emotions which are so unreasonable are those connected with sex, in some form, and lead back to early misunderstandings and weird impressions gained from prudish elders. Either because the experience was painful, or because all thought of sex was forbidden, the original experience was deliberately forgotten by the conscious mind, but remained clear and vivid in the unconscious.

FIXATION.—Similarly, intense emotional experiences in later life may interfere with rational happy living by establishing the morbid condition which psychologists call “fixation.” In Victorian days, if one had an unhappy love affair, one was supposed to be a glorious martyr for ever afterwards. A lifelong devotion to the unhappy memory was considered beautiful. “He never married”—what a touching but fitting conclusion that used to be to a story of love and loss!

Fixation

The modern psychologist, instead of seeing beauty in these fantastic loyalties to dead loves, sees them as a sort of mental cancer that should not be cultivated, but extirpated. These fixations represent to him, not a beautiful enduring passion but an emotional deficiency. People who are unequal to the ever-changing demands of life, incapable of continually attracting and responding to love, take refuge in living over and over an increasingly pale and shadowy memory of the one occasion when they were somehow vivified to the point of genuine feeling.

Love frequently brings soul-searing experiences. If one has loved and lost, every thought of love, for a time, is as bitter as wormwood. Everything associated with the loss hurts like a knife-thrust. But to a vital personality healing ultimately comes. Those who persist in suffering beyond their

time, who let an unhappy experience overwhelm them, who live over and over without ceasing the memories of their happiness and their loss—such people are victims of an antiquated exaggeration of monogamy which saw its most horrible application in the old Hindu custom of burning the widow alive on her husband's funeral pyre. Such morbid morality has no place in modern life.

Whatever one's emotional losses or disappointments have been, one should not resist any routine of normal healing. Long walks, exercise, travel, new interests, a determined effort to make new friends, everything should be encouraged that will bring one back to normal living. Memory is not killed in this way, but the pain is gradually taken out of it, and one's life remains the richer for the consciousness of this experience in the past.

Above all, there is no good in fixations which resist the coming of a new love. It is entirely normal to love someone. It is natural to want to be loved. Neither one experience nor a dozen should kill normal instincts in normal people. It is well to encourage the inclination to forget the dreadful past and the associated disappointment and sorrow.

SUBLIMATION.—The word *sublimation* is used by some psychologists to mean the transformation of sexual energy or sexual desire into other forms of activity. It is doubtful if such a transformation actually takes place. What seems to be meant is that sexual stimulus is normally associated with a great variety of emotions, impulses and personal satisfactions. With the attraction of sex is associated the desire to be loved, the desire to be appreciated, the desire to be important, the wish to show off, the wish for a home, the wish to give whatever one has to the beloved, the emotion of tenderness which is expressed in caresses, the wish for beauty, for excitement, for stimuli and illusions of all sorts.

Sexual and
Other
Energy

When sexual demands are represented to the consciousness under such a wide variety of wishes or possible satisfactions, it stands to reason that to give or achieve some of these satisfactions without sex may allay sexual desire. The woman who has missed a home and husband does find some happiness in caring for orphan children. This does not mean that she has done anything to her original sexual desire. It

merely means that in wanting a home and husband she did actually want little children. In finding the children she has satisfied at least part of her wish.

So with creative art. Even scientists talk as if the desire to create children were the same as that which leads to the creation of books, poetry or music. The fact is that we merely happen to apply the same word to both things. It is doubtful if there is any inherent relation between the two desires. Any woman who has both written a book and borne a child knows that the two things have nothing to do with each other. More than one young woman in these days has written her first book during the coming of her first child, for the simple reason that she has at that time discontinued either business or social life and found at last sufficient time to gratify her ambition to write. Or she may have merely written a book to keep herself busy. Far from having her mental creative energy used up by the creation of a child, she may find the two jobs complementary.

Creative
Faculties
and Sex

The idea that creative intellectual manifestations are phases of transformed sex energy is prevalent in these days of reviving sex deism. But we should learn to think of life as a unit. Vital energy manifests itself in a variety of ways. Sex is but one of the manifestations.

Vital energy is not a static thing. It is not as if you had a barrel of water, for example, and found that, if you drew off so much water for washing, you should have so much less for drinking. Up to a limit of actual fatigue and loss of sleep, which varies with different individuals, the increase in the activity of one of the many functions of life may actually increase the energy available for other functions. If one takes a walk or plays tennis before breakfast, one has not used up just so much of the energy available for one's practice of law. At least not up to the point beyond which one is either too tired to attend to the law or hasn't any more time left in the day. Sexual energy in this respect is like other vital energy. Up to a point which any individual ought to be able to determine for himself, genuine and whole-hearted physical and emotional giving in a true love union probably increases the vital energy at all points. As a matter of fact, vital energy is a more elastic thing than time or the power of attention.

Sometimes the principal trouble with undue pursuit of sexual excitement is that one just naturally can't attend to two things at the same time. And in life there are many things to attend to besides one's lover or one's lady.

Sex energy is not commonly transformed into poetry and art. Energy, time, attention and money not spent in one way may be conserved for use in other channels. And what most of the noble talk about sublimation comes down to is a simple piece of common sense. If you want something very badly and can't have it, turn your attention to something you can have, and you will find the intensity of your former desire diminishing. This is not primarily a law of sex. It is a law of human attention.

REVERIE.—In the language of modern psychology, the word *reverie* has also acquired a particular significance. It refers chiefly to the dreamy flow of sexual images which passes through the mind under sexual stimulus, and sometimes, when sexual impulses are repeatedly stimulated but left unsatisfied, becomes all-absorbing. Indeed, one of the most harmful results of an unsatisfied sexual life is that so much of the mental energy is occupied with these thoughts, which are associated with a torturing and never-ceasing sexual stimulation. It is easy to observe in the vulgar innuendo and gossip of self-elected censors of society, and among prudes in general, the outer manifestations of such preoccupation.

Sexual
Images

The habit of thinking about love instead of seeking it and finding it, or whole-heartedly enjoying it when it is found, is an insidious one, which sometimes grows and grows, till it shuts its victim away from all possible contact with warm, flesh-and-blood reality. Sometimes those who have indulged in excessive romantic reveries find themselves unable to make an adjustment in marriage. They have dwelt so much in the land of dreams that the reality repels them.

People of this sort often give beautiful names to their disabilities. They think of themselves as being of finer clay than mere humanity. They are votaries of the dream-ideal. Mere flesh and blood isn't good enough for them. People who feel themselves to be this very fine and ethereal type and find it impossible to bridge the gulf between themselves and a genuine physical and emotional love, should begin by break-

ing the habit of reverie. When it is broken, bashfulness, terror, a sense of bleak impotency in love frequently vanish too. Active physical exercise out of doors, the pursuit of hobbies which occupy the attention practically all the time, will usually help. So, too, will dancing, attending social functions as much as possible, and doing anything that brings one normally in touch with other people of the opposite sex.

There is a difference between the natural glamor which belongs to a full vitality, and the sickly idealism which is really a form of futile excitement. Any person in his heart of hearts really knows the difference. Ideals raise us above the common level. Without some coloring of idealism the future would look dull and commonplace. Our dreams keep us reaching for something better. They arouse our ambitions, and make our enthusiasms more keen. They serve to make reality more interesting, and to increase our enjoyment of the love and happiness that we find.

Romantic
Dreaming

Where the dream world reenforces an active effort to make the most of living, where it enhances reality instead of causing one to be disappointed in it, then it is only good. This is the true test of all idealism, of all romantic dreaming: does it work for or against the active forces of life and love?

But where there is continual disappointment and a sense of inadequacy it is not life that is wrong, but the dreams. Marriages begun under the most extravagant illusions are often intensely happy, for love can harmonize wide differences. But in such cases illusion interposes no physical barrier. Love can glorify even commonplace individuals.

But the love that glorifies what is, is very different from the false idealism which can love only what is not. One has its origin in abounding life; the other in life too weak to seek the genuine channels of self-perpetuation.

RATIONALIZING.—Modern psychology classified that form of biased reasoning in which the wish is parent to the thought as *rationalizing*. This word is applied to reasoning, not actually to discover the truth but to substantiate preconceived ideas. Such pseudo-reasoning has been characteristic of much of man's thinking as we know it from the dawn of history.

Much teaching, and much preaching, and a great deal of writing, and perhaps most of the opinions expressed by any-

one, however enlightened, are rationalizing. Such rationalizing consists in finding good reasons for believing what you want to believe. You demonstrate, for example, that liquor is physiologically harmless, not by a free and full investigation of the facts, but by a selection of facts or plausible arguments which seem to prove what you believed before you started the investigation. In other words, the real reason for your conclusion may be that you want to justify your own use of intoxicating drinks.

Rationalizing is seldom deliberate. It usually expresses the hidden emotions and complexes in the unconscious mind. Men who subscribe to some given creed or political party where the prejudice is obvious and in the open are aware, or at least their opponents are, of the biasing factor in their reasoning. But psychology points out that men may be thoroughly convinced that they are thinking fairly and are honestly in search of the truth, and yet be rationalizing or merely marshaling facts in support of some hidden emotional point of view without being aware of the connection. Psychoanalysts have traced many examples of such unsuspected mental biases.

Mental
Bias

We start life with emotional attachments associated with our early feelings, with the assumption that our home, our village, is the whole world. And, later, we naturally favor anything which accords with these early impressions and resist anything that disagrees.

CROWD PSYCHOLOGY.—Another emotional limitation on the thinking mind is what is called "crowd psychology." Many interesting investigations have been carried on concerning the thinking of the crowd, which is always collective rationalizing. The group, almost subconsciously, agrees to think or say what will make for that group's survival. The effects of one's crowd and of all sorts of emotional loyalties to one's crowd are very strange. None of us is quite free from this group influence. Our lives, our affections, our bread and butter are bound up with this or that group which represents this or that opinion, and we continue to believe in the opinion and find all the best reasons in the world for supporting it, simply because we don't want our group to fall to pieces. We are used to this crowd. We think and move

with it. We should be desolate without it. So we fight any notion that threatens our church, our school, our business, our social set, whatever it may be. Things that seem to threaten the group existence can never be subjects of free and unbiased inquiry. Destructive criticism always comes from the outside.

Group
Loyalties

It stands to reason that much that is taught in school is either rationalizing or an expression of group loyalties. One of the difficulties with teaching is that teachers are themselves a group and a class, and largely drawn from teaching families. They are almost bound to think in certain ways, out of loyalty to their profession and the past of the profession. They can hardly help magnifying the importance of anything which is the peculiar property of their profession. The reading of ancient languages, the fine points of laboratory technique, all the minutiae of the work of scholars, are exalted as if they constituted all knowledge. They merely constitute one kind of knowledge—the kind teachers and scholars have.

And so, along with the very valuable knowledge conserved and passed on in school, the child inevitably absorbs opinions, attitudes, conclusions which are simply the rationalizing of a particular group. There are many excellent and noble teachers who as individuals rise above the group, but every class and every group has the emotional bias towards its own group existence—and teachers are a very special group.

These facts are unfortunate but they should be recognized. No one would belittle the glorious function of motherhood, or subtract one iota from what every man owes to his mother. But it is no honor to a mother to have her son fail in manhood because he tries to go through life as a little child hanging onto her apron-strings. We all owe a life debt of gratitude to our early teachers; but the way we can best honor them and the school where we learned our letters or our algebra is to forget many of the cramping influences and petty points of view of the schoolroom and begin as early as we may really to think for ourselves and to learn real lessons from the greater school of life.

It is not enough to tell most people to use their minds, freely and independently. They have to be shown how. They have to be taught to detect, one by one, the falsities of habitual opinions established in early life or founded in emotions or in

group loyalties. They have to learn to distinguish between real thinking and merely putting an intellectual camouflage over their personal feelings.

A free, honest, and expressive emotional life makes for healthy mentality and vital personality. One no longer has to spend most of one's mental energy making excuses for oneself or creating mental coverings for one's feelings, or arguing against the voice of one's own conscience, or showing off, or doing the many things that the emotionally deficient person does with his mind.

**Habitual
Opinions**

A free, joyous and healthy physical life, and an honest and devoted love life are the basis of free and vital emotional life—which is absolutely essential to freedom of the intellect as well. It is the persons who are devitalized and unstrung whose minds become the habitations of hobgoblins and banshees that chatter and wail through their shrinking, shivering bodies and their warped, distorted souls.

THE BUILDING OF PERSONALITY

Section 6

A VITAL and vibrant personality must have health as its very cornerstone.

Some believe that in the game of life pretense is as effective as real merit. Instead of honestly building substance and character in their lives, they set out to polish the surface, to put the best foot foremost. They decide that clothes make the man—that beauty is only skin-deep. They think they can become winning personalities without a foundation of genuine character.

For a time such people may avoid detection. With the first flush of youthful attractiveness, with the inherent vitality which Nature bestows on most of us at birth, they may even make a fine start in life. But in the long run they will give out. They try to impress the world by superficial pretense. They are always talking about themselves and their achievements. They tell stories that indicate how clever they are. If they make a mistake, they put the blame on someone else. They blame those who take them to task for lack of the necessary intelligence to appreciate them.

Pretense
and Reality

The man who keeps deluding himself with false hopes, and holding up before himself and others a flattering picture of himself, has little chance of building a successful life or an impressive personality. No one can ever trust him or believe him. People always expect to be deceived in some manner by him. He may "put over" his pretense for a time, but people eventually find him out.

The impression that one gives to the world is important, but the only sound way in which to cultivate it is to develop real qualities to reveal to the world. Build health and character, and personality can be in great measure allowed to take care of itself.

One can, it is true, through some superficial fault, sometimes fail to give a just and worthy impression of oneself

to the world. But where one man fails because his solid worth is thus misjudged and underrated, ten fail because they have devoted their attention to the external appearance of life instead of giving first thought to building real human worth in flesh and blood and intelligence and emotions.

CHARACTER AND PERSONALITY.—Character is the bone and muscle and fiber of personality.

By character we do not mean merely conventional morality. In general, men of character do not lie or steal, though some of the world's great heroes have done both. But obedience to conventional morality is not necessarily a proof of character. A man may be a blameless citizen and may have broken none of the ten commandments in his lifetime, but in a crisis that really tests character he may turn out to be a fraud.

Character is the quality of the metal in one. Its best test is one's reaction under adversity and temptation. It is the moral force one has in reserve.

Want and suffering invariably show the stuff you are made of. Your reaction to these makes or mars your future. Anyone can be pleasant and work well when everything goes

Obstacles
as Stepping-
Stones



PHOTOGRAPH UNDERWOOD & UNDERWOOD

Physical training provides an outlet for energy in childhood and tends to build character. This is a photograph of children of the poor receiving instruction at an American waterside camp.

well. Any man can carry on while the carrying is easy. It requires real mettle to smile when everything goes wrong. It requires real manhood and womanhood to go on when the going is difficult. A real man may be down, but he is never out. But weaklings are sometimes out before they are down. They howl before they are hurt.

Two men are in accidents. They both lose their lower limbs. They are made cripples for life. One becomes a beggar. He surrenders to his handicap. The other learns a new trade or a new profession, and makes good in spite of his handicap.

The uses of adversity may not be as great as we have been led to believe, but sometimes it sends us up to success instead of down to failure. Much depends on one's reaction to it. Many of the world's greatest men have had their genius awakened by adversity. Failure aroused them to greater effort. It awakened the latent forces within them.

No man can be said to have truly demonstrated real capability until he has met and conquered adversity. Any success that has not overcome adversity is a house built on sand. Only that in a man's character which has withstood the storms of life can be called success. A life of ease leads to physical, mental and moral deterioration. Development requires that we overcome resistance. Progress is only against obstacles. Life demands effort. Where effort is lacking life, even though housed in palaces, is dangerously near the gutter.

Adversity may be used as a stepping-stone to better things, or it may be used as an excuse for failure. Whichever use you make of it will depend on what is in you—whether you are marked by mettle or not. You can measure your own worth by your reaction to adversity. Do you sit down and whine about your hard luck? Or do you gird up your loins for greater effort?

CLEAN LIVING AND PERSONALITY.—All the manifestations of character have their roots in the physical life. Criminality, evil-doing, all forms of abnormal social behavior, are accompanied by signs of physical degeneration. A criminal is frequently a sick man. What we call *goodness*, what we regard as acceptable moral behavior, is the way in which a healthy, and therefore emotionally well-adjusted person, acts

in the long run. It is the kind of behavior that keeps man functioning permanently. Obedience to moral laws is normal.

If one adheres to the rules of life which are essential to keep the body clean and wholesome, it is difficult to find any satisfaction in immoral conduct which cannot better be found in normal moral behavior.

If what is generally considered honorable, straight, clean, and moral behavior, doing your duty by your job, your family, your social group, is obnoxious or tiresome to you, first ascertain whether or not there are physical causes for your perversity. In practically every case it will be discovered that you have habits of life which lessen your vitality, give you perverse appetites, abnormal cravings, ugly feelings.

Character
Comes First

No really fine, happy, full life can be built on a poor foundation of character. Lies and deceptions and all petty weaknesses have a habit of snapping without warning, just as frayed, weak threads will do in shoddy clothing. The result is ridicule and scorn and failure.

The so-called moral instincts are only more fully developed physical instincts. The general staying power of nerve and emotional force is largely dependent on physical vitality. A



PHOTOGRAPH EWING GALLOWAY

Independence of action and wholesome activities, produce far-reaching results in the personality of the female sex.

strong, clean, wholesome body is more normal in its demands under all conditions than a weak and diseased body.

Physical
Improve-
ment and
Morality

When merely to be alive is a source of pleasure, anti-social behavior of any type is comparatively little temptation. With a program of general physical improvement, combined with a knowledge of the important facts of sex and intelligent direction of the sex life, the moral nature also normalizes itself.

Any program of character building for children or the adult should begin with a program of physical upbuilding. A proper development of the body naturally eliminates viciousness, and materially lessens the tendency toward resentment and purely selfish cravings. It creates a feeling of good-fellowship, and makes one inclined to work with, and not against one's fellows. In this cooperation with others for the general good all systems of morality are founded.

There is no reason why only vice should be considered alluring, and an honest, hard-working, faithful, responsible life uninteresting. Where distaste for decent living is expressed it is usually due to deficient vitality. The path of rectitude is a monotonous, uphill climb only for the weakling. Clean living is a delightful experience to the strong. One should not feel weighed down with normal human responsibilities. Develop the strength and energy and all-round ability necessary to dominate every situation easily. If you think you are too good to be really happy, turn over a new leaf and demand your share of the delights of life—and begin with the delights of health and free bodily activity and the happiness of love.

Take possession of the sun and air. These are more valuable than anything one can purchase. Let Nature take you in hand. Take advantage of every possible opportunity to get away from sidewalks and high buildings—out into the woods. Fill out your lungs to their complete capacity. Do all you can to make yourself alive to the finger-tips. Then the temperate life will be so full of meaning, so bright with cheerfulness, that even the supposed glitter and glamor of sin will look shoddy beside its pure gold.

SELF-RELIANCE.—No one can make life good for us. We have to do it for ourselves. Only those who do what they

should do for themselves win the contests of life. Those who depend on substitutes in the game usually lose. You must learn to stand up at the plate yourself and to wield the bat for yourself. You must learn by practice to attune the eye and muscle of the mind so that, when the ball comes over the plate, you can send it scorching out of the lot.



PHOTOGRAPH KEYSTONE VIEW

The vitality that rewards exercise is important, not merely for its immediate benefits, but for the important part that it plays in personality building.

What you will get out of life will depend not on what someone else does or what someone else has learned but upon the knowledge and experience stored away in your own brain. No one but you can push your own wheelbarrow along the toilsome path of the years. To reach your destination you must expend your own energy, your own perspiration, and your own grit.

Self-
Dependence

Every man who ever amounted to anything has had to act for himself. He has had to solve his own problems; create his own ideas; build his own character. Those who attempt to shirk life are cheating no one but themselves. They are guilty of picking their own pockets in the mistaken idea that they are enriching themselves. Yearn to learn and learn to do. This is the sign-post that points to achievement. It means that you must build your own health and happiness.

INVENTORY YOUR OWN PERSONALITY.—Any conscious effort at character building must begin with self-analysis of an acute and detailed nature. Just how important are you to yourself, to those who depend upon you for the comforts of

life, and to the world in general? Are you worth as much as you might be? Are you happy? Are you beloved? Are you moving toward success in your work? Are you building financial security for your old age? Are you doing anything for your community? Do you take an interest in the affairs of the world? Is life really worth living to you? Or isn't it? And if it isn't, what do you want, and why aren't you getting it?

Are you so living that life is giving you the rewards to which you have a right to aspire?

If not, then your duty is plain. Learn your faults and defects and work continuously to remedy them. Learn to value yourself at your actual worth. Then you will be starting at scratch. Your foundation will be dependable, and your efforts will find their rewards.

In taking stock of yourself set it down as a first principle that you cannot build a real career without vibrant physical health as a foundation. It must be the beginning. It furnishes the force back of your efforts. Upon this physical foundation you can safely base the training of your mind. No matter what your mental ability, if your physical foundation is weak you are likely to prove emotionally deficient. If you lack courage, if you have no self-confidence, you brand yourself a failure before you start. If perchance, through some extraordinary circumstances, you should go ahead and achieve material success without physical soundness and emotional cleanness, your life may still be a failure, for it will lack the culmination of human efforts—a happy home and healthy, happy children.

Men often fail to find the real fullness of life because their ambitions are fixed too narrowly on one thing. One should neglect nothing that makes for full living. One should not be willing to trade one satisfaction for another, but should, in a high royal spirit, insist on the satisfaction of all the fundamental instincts of life.

Therefore, your self-analysis should not be confined to the so-called serious sides of life. Often the little things of life are important. These often explain failure or frustration.

Very few people take time to study themselves. It is worth while to observe oneself closely both at work and at

play. What do you look like? How do you walk? What is your attitude to yourself and your fellow men? How do you get along in all the small contacts of life?

Most people need an introduction to themselves. They just live from day to day with no knowledge of their own defects. If you do not criticize yourself now and then you are likely to fall behind in life. Like motor-cars, we all need regular overhauling. Only by self-study will you learn to manage this very mysterious individual that is yourself.

BE HONEST WITH YOURSELF.—Only on a foundation of genuine integrity can life be safely built. Before a man can be quite honest with the world, he must learn the more difficult task of being quite honest with himself. Ambition

In analyzing oneself, the criticism of others is a great help. Many people will not acknowledge their faults even to themselves. If a friend tries to tell them the plain honest truth he is liable to find himself in a quarrel. Every criticism should be received with gratitude. It may not be exactly true, but there is usually some truth in it.

Careful analysis of the criticisms of others points the way to self-improvement and adaptation to the conditions and the people that one must work and live among. You may be right, and the critic wrong, but at least you haven't "put yourself across" to your critic. Perhaps there is a way of convincing him, too, that you are right. And before you scorn a criticism just remember that there are probably a lot of other people who will react to you in exactly the same way as the critic did.

It is worth considering every criticism of yourself dispassionately, and making up your mind about it. That does not mean you have to accept it. You may decide that you wish to retain what to another seemed a fault. But there is no need for resentment. The only feeling that should be associated with criticism is a mild gratitude for any little help it gives you in understanding yourself in relation to your fellow men.

SELF-IMPROVEMENT AS A CONSTANT GOAL.—Every day counts in the building of personality. What you do today builds you up or tears you down for tomorrow and the many tomorrows to come. Every day you are either improving or retrograding. No one can stand still. Every day you are

making or breaking your reputation among others. You are recording a new version of yourself.

Many people are inclined to rest upon past performances. They look back upon what they have done. They try to use their past record for advancement. They capitalize it. To a certain extent this is justifiable. As life goes on, we should have more and more behind us which we can capitalize in this way. But the value of one's past experience is quickly worn out, unless one continually builds upon it. Every day you are remaking yourself—body, mind and character. Every day you are being tested by the acid of experience. And at the end of every day you should be able to look back and commend yourself for a day well spent.

Self-
Development

What you have done well in the past you should be able to repeat. You should be able to do better than yesterday or last year, or many years before. Not only is every day a character test, but every day should find you fitted for a harder test than you have taken before. Every day your activities will be recorded in your own person, in the knowledge and the feelings of other people. You cannot escape this. You are always on trial. And as you meet the daily test, day after day, year after year, the passing of time should find you always a finer man or woman. Day by day we are building our own futures. What you will be ten, twenty, thirty years hence depends on what you are doing now.

Many people take life as it comes. They give but little thought to the future. There is no definite preparation on their part to reach a definite goal. The prizes of life are attractive to them. They would like to have them, but they are not willing to make the necessary effort to get them.

The man who would build a successful life must look ahead as far as he can. He must look ahead in every way. He must look to the health and vigor and bodily fitness he will have in middle age, in old age. He must build up the technique, the memory, the satisfactions of a life that will hold through all the years to come.

You should prepare yourself completely to meet the demands that are made upon you in the emergencies that are bound to arise in life. Drifting along from day to day will never get you anywhere. It takes sacrifice and courage, and

patience in the long, long pull, to make a life that is worth living.

Therefore look ahead. Prepare yourself for what you want. Make time work for you. Things started now will ripen and mature for you through the years. Always recognize that there is something beyond what you already have. Do not be satisfied with a mediocre position. But in order to attain a higher sphere in life, you must develop the necessary competency, and that requires looking ahead—constant, daily, persistent preparation.

Preparation
and
Emergencies

Life without a definite object has but little interest, and each day your efforts should be guided with unflagging determination. If you lack an incentive of this nature each day will be but a repetition of those that preceded it. Life will be just a commonplace, never-ending dullness—no excitement, no emotion, no thrills.

But an interesting aim, an alluring goal, will arouse your enthusiasm, stir your ambitions. Prepare yourself for a life that is all you want it to be, and every day will then be full of interesting and hopeful activity.

Life is never dull and monotonous to those who have found their places, who have chosen fields of activity filled with vivid interest and change. Life to such people is not one, but many adventures. Every day brings new problems. Beyond everything achieved in the present is the glamor of what is yet to be achieved. Those who, in pursuit of a goal which they have thus set before them, have also developed endurance and courage, possess the indomitable spirit that knows not the meaning of failure. They may fall. They may fail now and then, but they learn from their mistakes; they become stronger and more capable because of them. They gradually acquire the ability which brings the things they have striven for within reach.

Never-ending activity directed toward well-defined goals develops all the genius and character that is in one. And practically all people have in them sufficient latent power to make life all that they desire, if it can be brought out and directed steadily toward definite ends.

The character and the mettle of man are like the physical body: they need constant exercise. The powers need to be

Character

exercised and used every day. And life is so arranged that few of us get anything of value without working for it.

Most failure is due to an effort to get something without working for it. Every step of the way toward success is a sacrifice of something weak men cannot give up—their selfish habits, their lazy ways, their personal, pet, private methods of being inefficient. For every man who gets something by working for it, there are a dozen who weakly and morosely envy him what he has attained.

THE SATISFACTIONS OF WORK.—Yet neither work nor the need of work is a real hardship. Many people have an idea that it would be heaven to have a continuous vacation. Nothing to do day after day. Every thought on pleasure bent. No responsibilities. No duties of any kind. Freedom to go wherever the will dictates—to do what one pleases within the limits of the law. This is the average man's picture of happiness.

But to have nothing to do is little short of a tragedy. All life is associated with purposeful activity. Search throughout the animal kingdom and work is everywhere evident. The birds and beasts are all controlled by an instinct that compels a certain activity necessary to life. Shut a wild animal in a cage and he will walk back and forth for hours at a time. He must be active. And if he were compelled to lie still for a long period it would probably mean death.

Activity The human race, like the animals, depends on activity. Nearly all sports and games grew out of imitations of the natural primitive activities of life. One cannot find happiness in being idle. There is no real delight in doing nothing. The joy of work well done, of duties assumed and performed, is the most satisfying in life.

The average individual who goes on a vacation is glad to get back to his work. The freedom from responsibilities for a time is beneficial as a change. But no one in his right mind would want to shut himself out permanently from the useful activities of life.

If you are out of a job, find one as quickly as you possibly can. If you have found your place in life proceed to make it rich in activity that will bring rewards. Make your work count for something. Do not shun responsibility. Assume



PHOTOGRAPH INTERNATIONAL NEWSREEL

Physical activity is so important in human personality that striking exhibitions of this sort inevitably command attention. This picture shows a high jump on ice-skates over an informal tea table.

all you can. And gradually, as your knowledge increases, your capacity and efficiency will improve. You are thereby enabled to fill a more worthy place in life, and consequently are awarded more richly for your labors.

Each man has within him the spark of creative power. That spark must be fanned into a flame. Talents lie dormant within each one of us. They must be awakened, made to respond to the call of action. Some people live to the last degree. They get everything they can out of the simplest job. Others belong to the half-dead class. It is people of this sort who work for a day wage and never get beyond it. They cannot look ahead. They cannot see anything in the future. They have no surplus of vitality or interest. They are just drudges going through life, like plodding mules.

SUCCESS AND ITS PRICE.—Most people of this sort dream idly of the great accident which will bring them wealth, success, power. But such accidents are rare, and when they occur they do not necessarily bring satisfaction. Success that comes without a struggle is not worth while. It will not be appreciated. You will not be able to take proper advantage of it. Fortunes that are inherited, or amassed suddenly by a stroke of luck, frequently bring misery in the end. When a

Penalties of
Success

man slowly climbs the ladder of success year by year he is preparing himself, with each round, to take advantage of and to be genuinely happy in what will come just above.

Wealth, fame, and even love are not worth a great deal unless you have personally earned them. They may give you temporary pleasure. They may ease your path for a while. But, in the long run, unless everything you have is balanced by power and knowledge developed within yourself through the process of getting it, it will amount to little.

The great object of each one of us should be so to adjust himself to his work that each day will be filled with the sheer joy of accomplishment. This is partly a matter of attitude. There are those who regard their work as a drudgery, to whom life, in consequence, seems dull and depressing. For all such day succeeds day in a treadmill of dreary routine.

In such cases something is wrong. Perhaps the trouble is with the body, poorly adapted to the stress of life. The remedy in such a case is obvious—to develop health—health that cries for activity, that overflows and pushes one to accomplishment.

Sometimes the fault is overeating, or constipation, things which readily vanish after a few days of intelligent dieting.

Sometimes the difficulty in finding satisfaction in work is a mental limitation. The mind does not see beyond the petty routine. There is no questioning, no relation of detail to a larger whole, no looking forward or outward. We like to do anything we are interested in. And being interested is simply an activity of mind—the application of attention, of curiosity, to the matter in hand.

Whatever it is that blocks one's energies, it must be accepted that to work is the lot of man, and that every normal man enjoys working. Whether he wishes to do so or not, every person in civilized society is called on to justify his existence by doing something the world considers worth while. This the average man accomplishes through what he calls his job.

Those who strive just to enjoy life without working spend their days—and often their nights—in futile efforts to avoid being bored to death. They pretend to play. In reality they make work out of their play—work that adds nothing

to their own satisfaction and still less to the welfare of the world.

Work and nothing but real work brings satisfaction. It gives a glow to life and a thrill to living that nothing else can give. Of all the happy men in the world, those who have jobs that they love are the happiest. Those who do not rise in the morning with a joyous anticipation of going to their work need to consider their shortcomings with a view to correcting conditions. The world is full of men who complain about their jobs, who permit drudgery to press them down, who lose out in the game of life.

DISCONTENT MAY BE A SPUR.—But dissatisfaction with our work is an asset, if it leads to something better. If it were not for that supreme dissatisfaction with existing conditions that is known as "ambition," there would be little advance for anyone.

The problem for everyone is to find the particular job for which he is best adapted, and then to put heart and soul into that job.

Enthusiastic, interested work is of comparatively little value unless it is also persistent. A Chinese proverb says, "The thousand-mile journey begins with the first step." But the thousand-mile journey does not end with the first step. If we start on a thousand-mile journey, we must keep on walking. Day after day, mile after mile, we must continue to take steps. Perseverance in the task in hand is as essential to success as is the beginning of the task.

The
Marathon
of Life

Someone has said that the most important thing Columbus did was to start. But this is hardly true. He could have turned back. The most important thing he did was to keep on going. When his men became discouraged and fearful and threatened to turn back, he prevailed on them to go on. When the poet put in his mouth the words, "Sail on. Sail on," he well expressed the greatest thing Columbus did.

Only sustained effort can accomplish anything. Fits and starts and occasional spasmodic efforts are of little value. The race is not always to the swift, nor the battle to the strong. Achievement is not always to the one of greatest immediate ability. These things are for the man who keeps doggedly at it—for the man who never gives up. Ability must be har-

nessed to continuous effort, else it is going to waste. Brilliant minds often fill mediocre positions because their owners lack staying power. A Marathon runner who leads the field for the first half-mile and then quits does not win the race. A slower man who keeps on running will win.

YOUR WORK.—The man who has not learned to stick steadily at some useful work is a misfit and a malcontent. Every man is capable of doing something creatively. Every man can find some work which he can love and in which he can be contented. Not every man is a genius. Not every man can surpass all other men. Most of the world will always be mediocre. But everyone can find happiness in work if he will put his mind into it. Only the mentally and physically indolent fail to achieve something worth while.

Work and
Play

Keep on improving the quality of your work. Do it better than anyone else has done it. Or do it by a better method than anyone else has used. Don't adopt the mistaken notion that your work requires no use of the mind. All work, however simple, requires thinking. There is no work which is purely physical. All work is partly mental. The more you



PHOTOGRAPH UNDERWOOD & UNDERWOOD

An important feature in the equipment of the school teacher is ability to instruct pupils in physical, as well as in mental, culture. This is a class of American school teachers learning the game of ground hockey.

mix mind with your muscles in doing physical work the better work you will do, and the greater will be the social value of your production.

But however interesting your work may be to you, don't allow it to limit your mental outlook. Don't become cramped in your outlook on life, and blind to all the great general opportunities for love and enjoyment. Develop hobbies and diversions for your spare time. They will make your life more interesting and keep your mind and body from becoming limited to the pattern of your job.

YOUR PLAY.—Character is made or unmade during moments of leisure. When we are working at the regular job our time is profitably spent. We are usually better because of such efforts. But your leisure time—how will you use it?

There are recreations that give us added strength and health. Outdoor games, exercises in the open air, add vitality and vigor to the body and develop the nervous energy needed in a full life. Then there are recreations which are mental stimulants. They tend to keep the mind enlivened, alert. They make one's imagination more vivid. They give color and meaning to life.

Unfortunately there are ways of filling the leisure moments that assume the form of dissipation. There are people who have become so abnormal that they need alcoholic stimulants of some sort in order to enjoy themselves. They have to use an intoxicant to shake off the lethargy into which they have fallen through mishandling or underdevelopment of their own emotions and vital energies.

Character cannot always be analyzed through activities necessary to a livelihood. But an accurate estimate of the moral, mental, emotional and physical status of the individual can usually be made by noting how he spends his leisure time. Mental activity of a wholesome sort increases one's alertness and aliveness. Physical activity makes the muscles stronger, the flesh firmer, the eyes brighter, and gives the skin that healthful tint which people call a good complexion. Social contacts of the right sort increase one's charm, one's ease, one's emotional adjustments to life. They build up friendships and are the basis of mating and family life. Character is improved by any or all of these uses of the leisure time. But

Building
Character

there is a use of leisure that is demoralizing and devitalizing. One spends one's physical and emotional energy on it, and gets nothing back except a tired or aching body, frayed nerves, and a tangle of moral humiliations.

In our leisure moments we may be building up those elements of character and obtaining those forms of skill which will lead to the form of advancement we most desire. If the work by which we earn our living is distasteful, we may be pursuing an avocation which may some day, perhaps, be developed into a vocation and take the place of the distasteful job. If we are dissatisfied with our friends, our social group, the humdrum and common way in which we live, we may, by improving ourselves in our leisure time, be fitting ourselves for a better station in life.

SELF-RESPECT THE BASIS OF PERSONALITY.—There is no more vital element in character than self-respect. When one loses it he is like a ship without a rudder. He is lost in a sea of uncontrolled desires.

The basis of genuine self-respect is a clean and wholesome attitude toward the physical life, and toward sex in particular. The right kind of self-respect requires a knowledge of oneself—a readiness to face all one's natural impulses and desires, and to give them their place in life, without shame.

Life in the raw should not be unclean to the man or woman of genuine self-respect. Every man needs masculinity and all it entails. The more of it he possesses the more he is a genuine man. Every woman needs a strong femininity. The more truly feminine she is—the stronger and more vital are all her normal instincts—the more lovable, useful and desirable will she be.

**Sex
Suppression**

Men and women of genuine personality, of strong and full powers for living, are always highly sexed. Any fear to develop the personality in every way, to assert oneself, to get out of life what truly belongs to one, is usually founded in sex suppression. Therefore, in your endeavor to secure self-respect, and to develop all the powers of life independently and fearlessly, do not belittle the importance of sex. It cannot be too often repeated that anything which checks you in making the most of yourself—any sense of fear, of foolishness, of inexplicable inertia—is likely to go back to false teach-



PHOTOGRAPH INTERNATIONAL NEWSREEL

This photograph of five thousand children from the Pacific Coast of the United States, engaged in gymnastic drill, illustrates the growing acceptance of the value of such instruction.

ings and false attitudes with regard to sex and the body. Insist on self-respect. Relentlessly root out fears, false modesty, every disposition to apologize for yourself.

SELF-DISCIPLINE.—A recent writer declares: "There must be discipline and men must learn to stand unblamed before themselves. America needs such men. The world needs them. Each his own governor and each his own judge. Higher than that no man can climb."

Life's Complexities

Each his own governor. This requires self-discipline, knowledge, reason, and healthy normal instincts. He who has these is greatly blessed. He who has not these things should strive to acquire them.

Each his own judge. This requires knowledge, wisdom, experience and the ability to see oneself and one's experience disinterestedly.

Life is not too complex for the average man to understand. If it were so complex and incomprehensible that we could not understand it without years of training and technical study, it would be unbearable. Man would have perished before he acquired the necessary technical knowledge to keep on living. Every man with intelligence enough to get in out

of the rain may acquire sufficient knowledge and self-discipline to enable him to become his own judge and his own governor.

Most of us have sufficient intelligence to know right from wrong. But how many of us follow it? The weakness of most men is an inability to direct their own course—to say what they will do, and then to stick to it. Life is an eternal struggle. There are contending forces pulling us here and there, sometimes in the right direction, sometimes away from it. If one wants to, one can find freedom and fullness of life, and honor and security among one's fellows. One must be able to say *Yes* or *No*, and to adhere to one's decisions. We are all working for the things we want. We have sufficient mental balance to know that the deepest satisfaction comes from following the path that leads to a higher destiny, and sharing our achievements with our fellows as we go. But when we are uncertain, capable of being diverted here and there by vagrant influences, we arrive nowhere.

Be sure you are right, then go ahead. But keep the path, checking up now and then to be sure of your road, but keeping on.

Haunted
Lives

LET THE DEAD PAST BURY ITS DEAD.—Do not be a slave to outworn customs, traditions and conventions. Why allow the bigotries of the past to exercise authority over our lives? As things are constituted today, the dead are more powerful than the living. Men who moldered in their graves centuries ago tell us how to live our lives, conduct our affairs, and shape our destinies. We who think we are alive are so shackled by custom that we fear to do anything that was not sanctioned by men long since dead. We may be constitutional law-breakers, as some people charge, but we are not custom-breakers. We are blinded by traditions. We are ruled by the dead.

A large number of people still live haunted lives. They may no longer believe in phantom forms in dusty deserted attics, in mysterious manifestations, clanking chains, weird lights, and clammy, clutching, invisible hands. The time has come when horrid shapes and shrieks and sights unholy are subjected to rigorous tests. Hollow groans and other terrors of sound resolve themselves into squeaking hinges, restless mice, leaking faucets, or drafts soughing up a disused chim-

ney. Phantom shapes turn out to be reflections of a distant light against waving foliage. But the mind within is still haunted. Things half heard and misunderstood in babyhood; ideas fastened upon the mind by attachment to father or mother; chains of reasoning going back to a fallacy to which the mind clings and clings because it somehow satisfies the ego—all sorts of odds and ends of nothing take weird forms and supernatural importance in controlling the minds of grown-up men.

These people are possessed of the ghosts of ancient prejudices and superstitions that hold back the progress of the race. In them are to be found the ghosts of bigotry that perpetuate ancient quarrels and wars; that cause otherwise sane men to imagine all sorts of evil against those who differ from them in racial origin, in religious belief, in color of skin.

There are the ghosts of hate and ghosts of malice, ghosts of lies and slander and gossip, ghosts of misery, ghosts of shame, ghosts of intolerance, ghosts of sham and fraud and deceit and smug hypocrisy. All these creatures of darkness haunt the lives of men and make them miserable. They add to the fears and terrors that already beat upon the place of their habitation. It is just as important to abolish these modern ghosts as it was to root out belief in witchcraft.

Entertain-
ing Ghosts

The dead have lived their lives. They have had their day. They made their successes and failures. They blundered and failed and tried again. This is our day. It is our time to see what we can do. We have a right to make our own mistakes. We do not have to repeat the mistakes made by others.

We should be guided only by principles. Our aim should be to ascertain genuine principles of conduct and to follow them with a free, open-minded and courageous spirit. Principles are the only enduring things in the universe. Customs change. Conventions have been swept aside. Traditions are forgotten. Men and women die. Governments and institutions perish. But principles are eternal. We should spend our lives in a quest for truth—and when a truth is found, we should make it a part of our lives and be guided by it. It does not matter if a truth conflicts with custom or convention; truth and principle are greater than custom and convention. Let the dead past bury its dead. This is the living present.

THE VOICE AND PERSONALITY

Section 7

A SPEAKING voice with charm can make the most ordinary and casual thoughts seem brilliant and original. A poor speaking voice can make even important thoughts and ideas sound insignificant. Unconsciously, people are swayed by the voice. Not always do they realize that they are being influenced by a voice alone, and less often that the voice sounds the keynote of personality.

To the health-seeker, the culture of the voice is more than a means of casting a spell over others; it brings a happy note of interest to his daily routine. For the deep breathing exercises essential in the cultivation of the voice are also fundamentals of health-building.

**Breathing
and Power**

Breathing is as vital to beauty as it is to life. A long, slow, deep breath is beauty's best tonic. Tomorrow morning, when the air is fresh, go to your window and take four, six, eight deep breaths, and then consider yourself. You will be a different person from the one who reluctantly left his bed. You may feel a trifle giddy because the deep breaths have sent the languid blood racing through your body with amazing impetus, but you will feel a sense of strength, of physical fitness, a firm faith that "all's right with the world." Even the facial expression is improved. The lines which character and sorrow trace are noble; but it is the petty network left by nerves, worry, ill-health, discontent, that mar one's appearance. Deep breathing will erase these lines because it sets you at ease with yourself and the world.

Make it a practice to take six to a dozen slow, deep breaths when you awake in the morning, standing before your window, shoulders squared and chest high. If you are an office worker, stop in the middle of the day, seek out an open window and breathe in, slowly counting one, two, three, four; then exhale, counting one, two, three, four. You will be surprised at your renewed efficiency when you return to your work.

Besides easing your nerves and improving your disposition, deep breathing will also strengthen your lungs, ward off infection and help to make the chest high, the bust firm. It will bring quantities of oxygen into your blood-stream and send it racing through your body to rout out the poisons that would otherwise linger to dull your spirit and your skin. Deep breathing will help to keep you alert, vital, vibrant, all valuable qualities of personal charm. Every person who cherishes youth and magnetism should cultivate a routine of breathing exercises.



As the air is expelled through the lung-cells it passes first through the small, then through the large, bronchial tubes and through the trachea to the larynx. Sound is produced when this air passes between the inner margins of the two vocal cords. Issuing through the pharynx into the mouth, sound is there modified by the tongue and lips into the articulated human voice. By placing the hand on the throat as in this illustration you may insure flexibility, which is essential at this point.

THE VOICE AND VOICE PRODUCTION.—As the air is expelled from the lungs, it passes first through the small, then the large, bronchial tubes, and through the trachea to the larynx. There it may set in vibration the vocal chords and produce *unintelligible sound*. The air then carries this sound through the pharynx into the mouth where it becomes what is known as *voice*.

Anatomy and
Physiology

To give the voice resonance it may be directed to the frontal sinus cavities located behind the bridge of the nose; to convert this voice into *intelligible sound* the tongue and the lips are moved.

Thus vocal sound produced without effective direction of the will may be unintelligible and unmusical. Or it may be only slightly modified, with such gutturals as the bushman or the idiot may utter. Further modified, under the control of the mind, vocal sound may be converted into entrancing and immortal melody.

In this process the use of certain organs is indispensable. Yet in improving the speaking and singing voice it must not be forgotten that the voice does not depend completely on a mechanical functioning of these organs. The voice is colored by feeling and emotion. Now when delicacy and art are combined with feeling and emotion the voice increases its beauty and its appeal, because it more completely serves to interpret the physical and the mental personality and to arouse similar emotions through sympathy.

This is true of the speaking as well as of the singing voice. In truth, the methods of production of both speech and song are alike. In singing, the tones have greater contrast and are longer sustained. Yet it is possible to produce contrast and long-sustained tones in the speaking voice, as actors and orators prove.

**Natural Use
of Voice**

Indeed, the *natural* tone of the voice in singing is, in every case, that of the natural tone of the voice in speaking. Thus it is said that to find the key in which one can best sing the words of a song, a line should be spoken over and over with the feeling and emotional expression it calls forth. The tones used will be those on which the words may also be sung with the greatest ease and expressiveness and by which the listener will be most easily affected.

Hand in hand with the natural use of the voice goes the complete and correct use of the lungs and breathing apparatus. At the same time, it should be kept in mind that to attain clearness of voice its natural qualities must be retained along with the effective usage and proper condition of the breathing apparatus.

It may be noted that every one of the exercises illustrated

and described includes several positions. Certain of these positions play an important part throughout the entire series of exercises. For instance, position A is taken at the beginning of Exercise 1 and in Exercise 2, 3, 4 and 5, also.

**Breath
Control**

BREATHING EXERCISES.—Instead of developing breath control through singing exercises, as some vocal teachers advise, it may be developed primarily through proper breathing exercises. Here is less danger of faulty breathing at the beginning of an exercise, than at those where active



POSITION A.

Exercise 1. The basis of good singing and good speaking alike is proper breath control. The illustration shows the position at the beginning of Exercise 1.



POSITION B.



POSITION D.

Exercise 1. Drop arms from position A to position B, as above, forming mouth as for vowel-sound OO. From this position raise up arms to position A, inhaling meanwhile through the nose. Then place hands on hips as in position D and hold breath about three seconds, turning head as shown, with mouth open. Then exhale suddenly, saying Ha! To conclude this exercise, take three quick deep breaths for the purpose of relaxing the lungs and restoring normal heart-action.

EXERCISE 1. (*As in photographs.*)

- A. Hands outstretched.
- B. Drop arms to front of body while blowing out, forming mouth as for vowel-sound OO.
- C. While in this position begin raising up arms, inhaling through the nose, gradually bringing arms to original position, then placing hands on hips.

- D. Hold breath about three seconds, while turning head as in photograph, mouth opened.
- E. Exhale suddenly, saying Ha!
- F. Then drop arms to position shown in Position B, Exercise 1.
- G. Now take three quick but deep breaths, for the purpose of relaxing the lungs.

In this exercise, termed the "cleansing breath," care must be taken that those muscles of the chest, shoulders and abdomen which are active do not become too tense, as it is upon the workings of the diaphragm and other muscles that one should concentrate. In part D of this exercise, the turning of the head while holding the breath is for the purpose of proving to one's self that the breath is not being "valved" by the muscles of the throat, but by the diaphragm.

Any tenseness at the throat will, in a great measure, lessen the benefits to be derived from this exercise. Sudden exhalation must be accompanied by total relaxation of the entire muscular structure, from knees to head. Part G of this exercise is the rejuvenating part, for no matter how strenuous the exercise may have been for the time being, these quick, deep, respirations revive the lungs at once, a fact which is more easily proven by personal experience than by the written description.

EXERCISE 2.

- A. Drop arms, and exhale as in Exercise 1.
- B. Inhale quickly but deeply through the nose, and take posture as in photograph—hands on hips.
- C. Begin to exhale very, very slowly through the teeth; that is, close the teeth tightly and at the same time part the lips enough to allow the breath to escape; make a hissing sound on the consonant "S," the idea being to allow the breath to be controlled in its escape.
- D. After all the breath seems to have left the lungs, drop the arms as in Exercise 1, part F.
- E. Now take three quick reviving breaths and pause for one minute of rest.

Exercise 2

EXERCISE 3.

Is the same as Exercise 2, the only change being in posture. (Hands on diaphragm.)

Exercise 3



POSITION B.



POSITION C.

Exercise 2. Begin with position A as in Exercise 1. The hands are dropped to position B while exhaling. Inhale deeply and return to position A, then let the hands rest on hips while the breath is exhaled very slowly through the teeth as in position C. After breath has left the lungs, drop the arms as shown in position B.

EXERCISE 4.

Exercise 4 Is the same as Exercise 2, the only change being in posture. (Hands on upper chest.)

EXERCISE 5.

Is the same as Exercise 2, the only change being in posture. (Hands behind back.)

Exercise 5

EXERCISE 6.

- A. Exhale as in Exercise 1.
- B. Inhale very slowly through nose while bringing arms to hips. Now try and hold the breath for ten seconds (gradually increasing after three weeks to twenty and thirty seconds).
- C. Now suddenly inhale.
- D. Take five quick reviving breaths. After a two-minute pause, proceed to the next exercise.

Exercise 6

EXERCISE 7.

- A. Exhale as in Exercise 1.
- B. Inhale through teeth.
- C. Hold breath five seconds, lengthening the time to ten seconds more after two weeks' practice.
- D. Exhale suddenly.
- E. Take three quick reviving breaths, then pause.

Exercise 7

In Exercise 7, the inhaling through the teeth is done as follows: Close the teeth as formerly described for exhaling, then begin drawing in the breath with the same hissing sound, and when you feel you have filled the lungs quite full, hold the breath for five seconds, and then suddenly exhale. This holding for five seconds may be increased, after two to four weeks, to ten and fifteen seconds. Nature is slow, so don't force things.

Holding the
Breath

EXERCISE 8.

This is a most efficient, yet a most difficult exercise, and is said to have been practiced for two hours daily by Farinelli, the great singer of the seventeenth century.

Exercise 8

- A. Exhale in the usual way.
- B. Inhale slowly through the closed teeth.
- C. Hold the breath about three to five seconds.
- D. Now exhale through teeth slowly.
- E. Take from three to six quick, deep after-breaths, more if you need them.



POSITION OF HANDS
FOR EXERCISE 3.

POSITION OF HANDS
FOR EXERCISE 4.

POSITION OF HANDS
FOR EXERCISE 5.

In beginning all three of these exercises Position A, Exercise 1, is taken.

In Exercise 3, after completely filling the lungs by inhalation through the nose, the hands are placed on the diaphragm and the air is allowed to escape very slowly with the teeth closed and the lips barely opened.

In Exercise 4, after inhaling to the full lung capacity and placing hands in above position, the air is allowed to escape as in Exercise 3.

In Exercise 5, procedure is exactly the same so far as inhalation and exhalation are concerned, as in Exercise 3 and 4, the position of the hands being shifted to permit clasping each other at the small of the back, as here illustrated.

Inhaling

In this exercise, the inhaling through the teeth (instead of through the nose) is practiced as being the best method of inhaling slowly. The holding of the breath for a few seconds, and then the slow exhalation, makes it possible for this entire

exercise to last from forty to fifty seconds. As this exercise is quite a heroic one, and is of no real benefit until the pupil is ready for it, you are urgently advised against any straining in carrying it out, and the same may be said regarding any of the other exercises.

IDEAL VOICE TONE.—The pupil must form in his mind the “ideal tone” before he utters a sound, and that tone must have resonance. When the pupil finds a convenient part of his range, say for example in the average voice between middle D and F, and finds in his case the most easily pronounced vowel, he is then ready to begin. Work on *one* tone and vowel, using for example the vowel-sounds “oo” (u) or “ō,” until you feel perfectly the vibrations in the upper part of the bridge of the nose.

**Developing
Tone**

It is best to sing with a small amount of volume at first, yet do not use too small a volume, because this will tend to relax the vocal chords. Sing first on the vowel and on a convenient tone of your scale, until you can actually feel, with fingers on the bridge of nose, the upper vibration. The illustration on page 2115 may be consulted to advantage.

After this add a second tone in combination with the first



BASED ON "CARUSO'S METHOD OF VOICE PRODUCTION" BY DR. P. MARIO MARAFIOTTI

The production of the vowel A (pronounced AH). The mouth is wide open, the lips completely relaxed, and the tongue is flat on the floor of the mouth, its tip in contact with the inner side of lower lip.

The vowel E (pronounced AY) is used as shown in second photograph. The mouth is half opened and the tongue relaxed and in contact with the lower lip as in singing the vowel A.

(a higher tone), then a third tone, and so on, but do not increase the volume. Quality is what one must strive to attain. Quantity comes naturally, but what music lover is there who would not prefer a beautiful Kreisler violin tone to a blatant street band? Once you have established the range and the vowel, go on to extend the range and the number of vowels, and to take up combinations of intervals, and combinations of vowels and consonants, and finally to reach into octaves of range and phrases of words.

Vowel
Scales

This is the great goal. After singing these first vowels "oo" and "ō," together with a five-note exercise and any other exercise of close intervals beginning in the key of G, or any other convenient key, for from three to six weeks, you are ready to take up the exercise that will develop breath control and at the same time develop the mental and physical habit of resonance. The pupil will now add "ā" (as in the word May) to the "oo" and "ō," and will sing "oo," "ō" and "ā" in the same breath, trying to feel the vibrations in the bridge of the nose with the singing of each vowel, and endeavoring to dovetail the three different vowels into one another all in one breath.

After this is practiced carefully for two weeks, another pronunciation of the vowel "a" is added, "ä" (as in the word father). This is the most difficult of all vowels to sing and should be the last to be attempted, although certain Italian teachers thought differently. Caruso tried to avoid it as much as possible, because it is the most open vowel and has a tendency to fall back into the throat. By coloring it with the vowel "oo" and "ō," you can in time focus it in the position of these two vowels.

The mastering of these four vowel sounds is easily accomplished, if the pupil has patience. Get your resonance established by feeling for the vibrations in the upper portion of the bridge of the nose, then place your "oo" vowel in these vibrations. Now carry over from the "oo" to the "ō" vowel sound in one breath; then start again with a fresh breath and vibrate "oo" "ō," "ā," and taking another breath vibrate "oo," "ō," "ā" and "ä." Practice this for a week on the note which is easiest for you in the range of your own voice.

After that go up a tone in the scale and sing the same

series of four vowels in one breath as naturally as possible, in periods of from ten to fifteen minutes' duration, three or four times daily. Now go up another tone, and so on, until you have covered an octave above the tone with which you started. Then begin going down the scale. Sing the same series as before, but one tone below the one you originally started on; and keep on going down as long as it feels comfortable. Be careful, however, not to go either up or down the scale any further than will feel comfortable to you.

SINGING TECHNIQUE.—With the vowel and combinations of vowels established on single tones throughout the range of the voice, you may now start on the various series of interval combinations resembling songs. Any edition of vocal exercises written by the old Italian masters will be found to be good. "Concone" exercises can be had at any music shop. The student should ask for the edition fitted to his or her voice. A soprano asks for the Soprano Edition, a basso for the Basso Edition, and so on.

Concone
Exercises

Having obtained this book of Concone exercises, begin applying the above-described method as to resonance and breath control, that is, singing with diaphragm connection and



BASED ON "CARUSO'S METHOD OF VOICE PRODUCTION" BY DR. P. MARIO MARAFIOTTI.

The first photograph here shows the production of the vowel I (pronounced EE). The mouth is narrowed without tension of the lips or tongue.

As shown in second photograph, the vowel O is produced with lips rounded and somewhat protruded, although kept in complete relaxation.

resistance (as in the hissing, breathing-out exercise), for the breath must be controlled by the diaphragm when passing through the vocal chords in singing. Conservation of breath makes it easy to establish resonance; and *vice versa*, establishment of maximum resonance requires little breath. Thus you see that these natural applications help each other.

After practicing these Concone exercises for from six weeks to two months the student may take up simple songs of small range and slow movement, avoiding thereby the chance of slurring over tones, which, even in the lightest form, is dangerous in the establishing of a reliable method. All teachers who give quick exercises at the beginning of a student's studies are either ignorant of the proper methods or are, for material purposes, trying to flatter the pupil by showing him an extended range at top or bottom. All this is to no purpose, because every single tone must be carefully noted, especially in the beginning, and it is almost as hard to watch all the tones in a quick exercise as it is to watch the spokes in the wheels of an automobile traveling at the rate of sixty miles an hour.

Resonance of
the Voice

D I C T I O N.—When you have mastered control of breath and resonance on every tone of your range, the diction will take

care of itself, providing this resonance is established with free and flexible throat muscles. But if, as is the case with certain foreign teachers, the diction is taught separately, and with a poor vocal method, the voices will go to pieces early in life, simply because of this *exaggerated speech*. Caruso, Battistini, and all the great singers of beautiful songs never studied diction. Diction comes of itself if you have learned to use resonance; but if you have not developed resonance, fine



BASED ON "CARUSO'S METHOD OF VOICE PRODUCTION"
BY DR. P. MARAFIOTI

This photograph illustrates the production of the vowel U (pronounced OO). The lips control the formation of this vowel by their protrusion and formation.

diction will kill the singing voice.

Listen to some singers who have gained temporary prominence, and you cannot understand a word they sing. Listen again very carefully, and you will note that they have throaty voices. That is the reason for the bad diction—throaty, unresonant vocal placement. You cannot pronounce words with your throat. At least you cannot do so without choking. Here are the remedies:



Throaty
Voices

Resonance is essential to a voice-tone either in speaking or singing. In the beginning it is helpful to use a single tone until one can actually feel the vibrations in the upper part of the nose, when holding the fingers in the position here illustrated.

1. Correct breathing, developed by breathing exercises.
2. Relaxed throat and tongue muscles.
3. Placement of tone in resonant cavities.
4. Resonance developed in all parts of the range of the voice and carried consecutively to vowels, words, phrases and finally to songs.

All exercises performed for the benefit of the singing voice will improve the speaking voice simultaneously. In fact, the great actress, Julia Marlowe, was an earnest and an ardent student of singing, though her repertoire never included singing. Yet, vocal exercises aided her speaking voice, and she has urged all aspiring actors and actresses to study singing.

In singing, the melody must be followed; in speaking, you originate your own melody. It is usually wise to concentrate your thought and the pitch of your voice on your deeper tones. Thus will be avoided the nasal rasp for which Americans are noted and sometimes ridiculed.

Just as a song is divided into phrases and pauses, so your voice in conversation creates effects by means of emphasis, inflection and the pause.

THE SPEAKING VOICE.—In improving the speaking voice the two most important factors, as in singing, are the control of the breath and the development of resonance. Anyone who has gone through the exercises previously described has already gone a long way in this direction. But there are some very simple ways of improving the speaking voice in these respects. In learning to speak well, the following exercise may be suggested in addition to those already mentioned.

Exercises in
speaking

Drop the body forward, relaxed from the waist, exhaling as you drop, and keeping the knees rigid. Now begin to breathe in the air in short inhalations through the nose, letting the body rise almost automatically while the lungs fill until they have been expanded to their full capacity. After taking the last possible breath with the nose, it will be found that it is still possible to sip in another breath or two through the lips. Now begin to speak slowly and carefully, in a clear, rounded tone, some verse, such as Stevenson's lines:

This be the verse you grave for me:
Here he lies where he longed to be;
Home is the sailor, home from sea,
And the hunter home from the hill.

Any poem of good rhythm, with several resonant words in it, will do. Say it once, twice, or three times on the breath you have in your lungs until it entirely gives out, taking care to bring out the full musical effect of the words.

As you practice this exercise again and again, with any poem or piece of highly resonant and rhythmical writing you wish to repeat, you will find that you can say more and more without taking a new breath, and can learn so to control your store of breath as to create the most attractive tones.

After you have attained some proficiency in this, start as

before by hanging limp from the waist and filling your lungs completely with air, and then proceed to read aloud as well as you can, straight ahead through some good piece of writing. But this time do not allow the reserve of air in your chest to give out. Keep replenishing it, wherever you find opportunity, in the pauses between phrases, with sips of air through the mouth. This may seem difficult and awkward at first, but with practice one learns how to keep on reading or talking while keeping the lungs supplied with a reserve of air, and can improve the control of the voice and all the voice tones.

Resonance, which is the second great necessity in cultivating a good speaking voice, may be improved by saying over and over the following series of words, striving for a full, round, mellow tone: *Boom, doom, gloom, loom, room.*—*Gong, zrong, song, long.*—*Dome, home, foam, Rome.*—*Bun, fun, run, sun, done.*—*Clang, bang, hang, rang, swang.*

Resonance
Exercises

For the cultivation of resonance in connection with the pronunciation of vowels, one exercise is to say over and over, watching one's voice production carefully, the words, *O Maria, come over the mountain.*

American voices suffer from two special difficulties. In the first place, people tend to speak on a monotonous level. Everyone who desires an attractive voice should cultivate varieties of pitch and tone, and learn to make the tones attractive at any pitch. It is a good practice to take any common word of one syllable, like *go*, and endeavor to speak it at each level of the scale, going up and down the scale with the speaking voice instead of the singing voice. Of course, the possible range is not nearly so great as in singing. In reading endeavor to color the tone, and to change the pitch, observing the different emotional causes and effects of differences in tone and pitch. It will be observed at once that emotion of any sort intensifies the voice; that an endeavor to conceal the feelings and speak in a tone of superficial politeness means a higher and lighter tone altogether. By observing a good actor or actress on the stage all the different possibilities of the human voice in expressing personality may be learned.

Difficulties
with the
Speaking
Voice

The second defect in American voices is the failure to make adequate use of the lips. The lips are tightly drawn, and the mouth barely open. One teacher of voice culture always starts



The exercise of inhaling and exhaling through the closed teeth, here illustrated, is practiced as the best method of inhaling slowly. The holding of the breath for a few seconds, and then the slow exhalation makes it possible for the entire exercise to last from forty to fifty seconds.

the lesson by having the pupil yawn several times. Yawning stretches and relaxes the throat and the lips. Various exercises may be practiced to encourage clear enunciation and the proper use of the lips. One exercise that also improves the use of the consonant *r*, which is the hardest single consonant for most people to enunciate, is as follows:

Say ten times in succession, the following: *Around the rough and rugged rock the ragged rascal ran.*

Another series of words which gives the lips exercise is: *Proper, potatoes, prunes and prisms.*

Almost all the favorite tongue-twister combinations of words in which children delight, like the classic one about Peter Piper and the peppers, are good practice. But mainly it is neces-

sary to become conscious of this tight-lipped way of speaking, and to learn to use the lips more freely. This greatly improves the general contour and the pleasing charm of the lips themselves.

To master these vocal gymnastics, nothing is more helpful than to listen to yourself read good literature aloud. Such reading exercises should be performed when you are alone and therefore not apt to be affected by self-consciousness. Shakespeare's plays, Byron's poems, the speeches of Lincoln, the descriptions of Dickens and of Scott, the conversations in the novels of John Galsworthy, all furnish excellent material for such practice.

It is well to practice the vowels combined with the various consonants such as: *la-le-li-lo-lu; mah-ma-me-mi-mo-mu; bah-ba-be-bi-bo-bu; kah-ka-ke-ki-ko-ku*, and so on, using both up-

ward and downward inflection and emphasizing first one syllable and then another.

When reading and when speaking, endeavor to "color" your words with your thoughts. Paint a picture in sound.

ENUNCIATION.—Clear enunciation should go hand in hand with the proper use of the voice. Otherwise voice quality and diction both suffer. It is important when speaking to pronounce properly the endings of words such as *ed, ful, ing, ment, ence, ness*. Be careful also not to clutter up your sentences with such useless, meaningless expressions as: *Listen; I see; of course; however; and so; et cetera; don't you know; and others.*

If you are inclined to stutter, apt to be at a loss for a word, *plan your conversation*. Before calling, deliberately sit down and think out what you intend to say. Many eccentricities in speech are caused by an overactive or by a clouded mind.

One of the most auspicious moments for impressing persons is the moment of greeting; therefore, be sure to cultivate a pleasant tone and manner of using such phrases as: *Good morning.—Thank you.—May I present?—Do you think so?—Good afternoon.—Good-bye.—May I do anything for you?*

Never fail to call persons by right names, even when it is necessary to halt the conversation to make sure you are pronouncing them correctly.

Constantly observe the effect of your voice on others. Take care not to talk too much and never neglect the courtesy of attentive, interested listening. For silence is often the better part of speech.

Voice Pic-
tures

PHYSICAL GRACE AND PERSONALITY

Section 8

DANCING is an antidote for many of the artificialities of modern life. As science tends to take men away from Nature, so dancing brings them back to her, freeing both body and mind from the influence of a machine age. In addition to this it is a great moulder of personality, making for grace and poise.

The Dance
in Classic
Greece

The important part that dancing played in the lives of the ancient Greeks and the extent to which it helped them attain that physical and esthetic perfection for which they are distinguished, is well known. It is not so well known that the dance is gradually penetrating the warp and woof of modern lives. The art of rhythmic bodily movement is now regarded by many as an essential of normal living. Almost everybody dances. Children dance in school, adults and adolescents dance in ballrooms and in classes. Actors, singers and instrumental musicians are making dancing an important part of their training.

To the actor dancing gives poise, the ability to move rhythmically, to coordinate lines with gestures. Musicians find in their own instinctive bodily rhythms the basis of all musical rhythm and effective interpretation. Even the athlete may find dancing helpful in the acquisition of good form. A recent book on golf urges the enthusiast to practice rhythmic exercises to music every morning before breakfast to help him in developing a good swing, and the boys in a famous New York private school devote part of their limited leisure time to folk-dancing because they find that it increases their efficiency in competitive athletics.

DANCING AND PERSONALITY.—Progressive educators have given dancing a prominent part in their curricula, not only because they regard it as the ideal form of exercise, but because of its psychological value. It contributes to the child's powers of expression and to his ability to adjust himself to people and



Typical movements of the interpretive or expressionistic dance based upon the classic form of dancing of ancient Greece.



This form of dancing is characterized as music visualization and portrays various human emotions by relaxed and graceful movements.



conditions. It releases in rhythmic movement impulses which, if suppressed, tend to make the individual unsocial. It gives him the means of expressing, through his own body, the ego or personality that must find an outlet if he is to develop normally.

Dancing and
Exercise

Years ago physical directors and educators made the discovery that exercise is most beneficial when it is enjoyable, and that when it is enjoyed it is infinitely less fatiguing. Since then dancing has played an increasingly important role in the cultivation of health. Dr. Woods Hutchinson says: "So long as exercise gives us pleasure, exhilaration, it is doing us good. Physically profitable exercises must partake of the nature of play. It is the quality of the muscular effort that counts, not the quantity." On the introduction of dancing into the New York schools, it was discovered that when done as dances large muscular movements could be carried on without fatigue for two or three times as long as formal gymnastics.

This question of fatigue is important because a tired muscle is, literally, a poisoned muscle. Fatigue poison may be neutralized in several ways: by complete relaxation, as in sleep; by the application of heat, as in a hot bath; by deep breathing of fresh air; by massage; or, curiously enough, by more exercise! If certain muscles or groups of muscles become tired, the use of other muscles, in some such pleasant, relaxed form of exercise as dancing, gently stimulates the heart and gives the bloodstream a chance to carry off the toxins that accumulate in the overworked tissues. This is especially true when, as is so often the case, the nervous tension of continued effort adds to the sense of fatigue.

Dancing, for the healthy person, then, is a normal activity providing exercise and recreation. Exercise is needed not only for amusement and for the maintenance of health, but to correct slight physical defects. Many do not know how to stand or walk, and may be unable to relax at will. They may be too fat or too thin. For all of these defects dancing, if properly taught, is the ideal corrective.

DANCING AND PHYSICAL DEVELOPMENT.—The effect on posture is one of the most important benefits of dancing. There are many ways of standing incorrectly; but dancing should correct any of them, since it includes exercises that reach

the weak spots, and as it leads the student to consider himself objectively he will soon analyze his physique and then use his will to overcome bad habits. Good posture is absolutely essential to the dancer, for without it there can be no effective poses. The best possible way to acquire good posture is through dancing. The dancer learns to stand erect because otherwise he cannot dance.

Also dance-

ing can increase or reduce weight. Dr. C. Ward Crampton says that inactivity is, in general, the underlying cause of excessive weight. The body becomes stagnant, vitality is lowered and fat accumulates. Dancing is not only an enjoyable form of exercise for the man or woman who is overweight, but the activity can be directed to those parts of the body especially needing reduction. The person who is under-



Dancing and
Inactivity

“Control” is a feature of the modern exhibition dance requiring a high degree of physical training and fitness. This illustration is a portrait of Miss Helen Macfadden, daughter of the editor-in-chief of the Encyclopedia of Health.

weight finds that dancing stimulates his appetite, purifies his blood-stream and so enables him to digest and assimilate his food more readily. As a result he begins to put on weight.

Grace will surely follow if technical exercises are properly executed. Two things are essential to grace: muscles that function smoothly and powerfully, and the use of only those muscles essential to the movements it is desired to make. This economy of movement is the basis of beauty in dancing. Waste effort is not only foolish but ugly. Muscular thrift which is learned through dancing carries with it the ability to avoid fatigue. Dr. Dudley H. Sargent attributes the graceful carriage of the West Point cadet, not to his rigid military drill, but to his hours with the dancing master.

In dancing the body is the medium of expression. Therefore, it must be trained to move smoothly and harmoniously, to respond as directly to the will of the performer as does the piano to the fingers of the pianist. And this control must be so perfected that the spectator is not conscious of it.

To many spectators dancing is nothing but a succession of poses. The performer, if he is an artist, knows that his dance is a closely woven pattern, a coordination, not only of muscles and nerves, but of body and spirit, music and movement. He can no more omit part of it than an author can omit a chapter from his book, or a painter cut off one corner of his canvas.

Types of Dancing

TYPES OF DANCING.—Broadly speaking, there are three types of dancing: (1), national, including folk and character dances; (2), the classical ballet with its ancient traditions and elaborate technique; (3), natural dancing based on the instinctive movements of the body. Modern social dancing may be regarded as a fourth type.

Folk dances are usually performed by groups of men and women. They are in general an outgrowth of religious ceremonial dances, and in many parts of the world the peasants still dance for relaxation after labor, or to celebrate a feast day. Out of these primitive dances arose the more sophisticated national dances. Character dances are really characteristic of a nation.

THE DEVELOPMENT OF THE DANCE.—The history of the dance is the history of man's regard for and pride in the vari-



PLATE 71. Dancing improves the posture and carriage and contributes important elements to the physical personality.

ous parts of the body, or in the body as a whole.

Most national and classic dances are either a display of bodily fitness or of costume, or a rehearsal, in some form, of the love drama between the sexes. Almost every part of the body has been made the special center of attraction in one national dance or another. In general it may be said that in the Orient dancing displays the arms, hands, and the trunk, while in the Occident it is largely an activity of the legs.

In China, dances are highly ceremonial in character and depend rather on the display of exceedingly gorgeous clothing, in all manner of decorative poses, than on the agility of the body itself.

The use of the hands in the Chinese dance is

greatly cultivated and is very beautiful. One watches with fascination the delicate, flying, waving hands of a dancer who seems otherwise little more than an immobile pattern of gorgeous clothes. They seem like birds or butterflies in their wheeling and circling flight. In Japan, too, the hands and arms are greatly cultivated in the dance, and much is made of the sleeve which is the distinctive item in the Japanese costume. The white hands of the geisha, fluttering before her waving red sleeves, weave a great variety of beautiful and expressive patterns. The dancing of the Javanese, Burmese, and Indians, and at Angkor of the Cambodian girls who do



The ballet is the classic basis of a wide variety of solo and ensemble dancing.

Eastern and
Western
Dancing

one of the most famous and the most difficult dances, is a display of the arms in all manner of interesting evolutions, and of the torso.

It is often felt that the dances of the West that involve chiefly leg movement are in intent suggestive or immoral. As a matter of fact, they contain very little of the deliberate appeal to sex that is involved in much of the Indian and Near Eastern dancing, with all the twisting and writhing of the body. The Orientals, in general, make of dancing a serious and dignified business. There is little of the romping and fun that characterizes most European folk dancing.

Most European folk dances are either an expression of communal high spirits or a rehearsal in some form of the drama of wooing. The idea of showing off the quality and skill of some part of the body is not so implicit in them, though this idea is undoubtedly present, especially in the dances which demand some special agility of the feet, such as clog dancing. The only part of the body that has been especially featured is the feet, and less often the legs.

In general it will be found that the part of the body which is featured in the national dance is the part of which the nation is particularly proud and which it is inclined to emphasize in the arrangement of the costume and in the gestures of social life. Thus the fine use of the hands in Japanese and Chinese dancing corresponds to the great value put upon white, delicate, and beautifully cared-for hands as a sign of aristocracy, and the similar emphasis on the sleeve as a focal point of the costume. So, in the West, our pleasure in the use of our feet has led, in the present era, to the featuring of legs and feet, not only in ballet dances, but in the ordinary costume of women, and in the poses of social life.

dancing and
orality

MORAL ASPECTS OF DANCING.—Though Puritans have always condemned the dance because of its supposed appeal to the passions, the element of special sex appeal is lacking in a very large number of dances. The Chinese and Japanese dances are the essence of dignity and restraint, even when they are done by geisha and sing-song girls. And it cannot be said that the national dances of Europe lay any great stress on the movements of the body which have any direct sexual appeal, even when they do rehearse the social drama

of wooing. For the most part they express merely the delight in moving among highly active people who, as some one has said, enjoyed jumping because they lived in climates where one had to jump to keep warm.

Only among the tropical Orientals, and, to some extent among Pacific islanders, are



Toe dancing in its many varied forms is based, in essence, upon the technique of the ballet.

the movements of bust and torso directly and deliberately suggestive, and such dances are frequently given some special religious or ceremonial significance which partly dignifies their character.

Dancing is then mainly, from time immemorial, an expression of man's delight in the beauty and especially in the agility of the body. And much of the pleasure we feel in the sight of skilful stage dancing is pleasure in seeing what the body can be made to do. That is the basis of some postures and feats, in themselves neither beautiful nor particularly expressive, but showing how flexible is the dancer's body. Though the exquisitely fairylike quality of Pavlova's ballet was lovely in itself, we also enjoyed seeing the marvelous conquest the dancers had achieved over the laws of gravitation which bind the body to earth.

Dancing is the highest cultivation of the body in motion, and probably all the great values of dancing as an art of ex-

Beauty in
the Dance

pression have been generally subordinated to the pleasure of man in the intricate details of the bodily evolutions in the dance for their own sake.

Birth of the
Ballet

EUROPEAN DANCES.—There are many beautiful dances of European origin which are part of our cultural heritage. The greatest single creation of European dancing is probably the ballet. The perfection of the classical ballet and the ballet pantomime were contributed by Italy; but under Louis XIII, Louis XIV and Louis XV of France this dainty and difficult dance reached its highest development. There were frequent ballet performances by professionals, and, in addition, the lords and ladies of the court spent much of their time in the performance of *pavanas*, *passcpieds*, and other court dances, stately, sophisticated, and exquisite.

The Spaniards have always been enthusiastic dancers. When the Italian ballet reached them they combined its movements with the languid, symbolic gestures of the Oriental dancing introduced by the invading Moors and so created a type of dancing that is wholly their own. They also have many folk dances: the *jota*, in which castanets set the rhythm; the *jaleo de jerez*, a wild gypsy dance; the *saraband*, danced by women to the music of the guitar; and the *bolero*, a *pas de deux*. The *seguidilla* and *fandango* are danced by two rows of dancers, men on one side, women on the other.

Many of the dances of Southern Europe have been influenced by the dances of the gypsies. Curiously enough, even the British sailors' hornpipe can be traced to this source.

In Northern Europe the dances, even when quite lively, have not the same abandon as those of Italy and Spain. Germany can boast chiefly of the waltz as its contribution to the dance. Derived in the first place from an Italian jumping dance, it was modified and softened to its present form largely through the music of Johann Strauss.

There are four hundred known Swedish dances, largely love stories in pantomime. The Scottish dances, the reel and the highland fling, are closely related to the Scandinavian dances. Slavonic dances, Hungarian, Russian and Polish, are vigorous and colorful, with occasional lapses into a slower more melancholy measure. They include the *polka*, the *mazurka*, the *polonaise*. The *czardas* and the *tzigane* are dis-



Character-
istic steps of
the Ballet.



Photograph 1, sec-
ond ballet posi-
tion. Photograph
2, fifth ballet po-
sition. Photograph
3, fourth ballet
position. Photo-
graphs 4, 5 and 6,
show other typical
ballet steps, the
final illustration
being an ara-
besque pose.

Folk Dances

tinctly Hungarian. The jig is not really Irish in origin, but it has been so completely adopted as an expression of national emotion that it is used to convey every shade of feeling from low comedy to exalted tragedy. The English have their folk dances, based for the most part on very simple steps—waltz, schottische and polka, and quite frequently accompanied by singing. The Morris dance is said to be of Moorish origin, and is danced with bells on the ankles.

NATURAL DANCING.—Natural dancing, known variously as interpretive, barefoot, or rhythmic dancing, owes its modern renaissance largely to the influence of Isadora Duncan and her contemporaries. She advanced the revolutionary theory that it is quite possible to express emotion and interpret music by the natural movements of the body, not untrained, but still not trained in a specialized and traditional technique. It is especially suitable for classes in schools, because it provides an excellent basis for group work and does not demand a lengthy training. In its present form it is certainly inadequate as a preparation for professional dancing, because it is not, for the most part, as dramatic or spectacular as some other forms of dancing.

Social Dancing

SOCIAL DANCING.—Social dancing, in its more recent forms, is an interesting development of the art of dancing because it is really an improvisation on the part of the two dancers, who, so long as they keep the measure, are free to work out almost any steps to fit every different tune played by the orchestra. Even the well-known steps of the waltz or the tango, or the various innovations taught in the dancing salons from season to season, are only the base on which the good dancer embroiders a pattern of his own. This gives an interest to really good social dancing which few social dances of the past have had.

Those who dance much and often are able to find something of genuinely creative interest in the process of dancing, and to enjoy the successful evolutions of others. The attractive dance partner thus becomes not only a girl to guide around the room in fairly close proximity, but the person who, with imagination and intelligence, is able to grasp the main idea in her partner's design and cooperate gracefully in carrying it out.

Objectionable modern dancing is usually the unimaginative walking or jogging to "jazz" rhythm, without regard to the larger patterns of the music. This is a tiresome performance, though there are many who do no more than this, and many others who seem to think that this is all modern dancing amounts to.

There have been attempts to introduce old-fashioned square dances and the like into modern ballrooms. These are great fun, of course, but they lack the special interest of modern dancing, because they offer much less scope for individual skill and improvisation. Often the most earnest sponsors of such dances are those who have not really learned how to dance in the modern manner and are unable to acquire the fine instinctive response to the music and to the almost un-

Square
Dances



The first photograph illustrates the variation and novelties that are introduced into what are known as "step" dances.



The second photograph shows another "eccentric" step characteristic of changing forms of exhibition dances that make their appeal for popularity.

conscious intimations of the partner which the best modern dancing requires, and which involve both physical flexibility and emotional sensitiveness.

Occasionally a stage dance of negro inspiration, such as the Charleston, finds its way into the ballroom and is adopted by the younger generation because of its marked rhythm and lively tempo.

**Professional
Dancing**

PROFESSIONAL DANCING.—Professional dancing has made great strides within recent years. This fresh impetus given to an ancient art is in great measure due to the revolutionary experiments made in Germany and the theories and the dancers sent from that country. There is much experimenting in America with all types of music and all kinds of technique and the results are already showing in the programs offered at dance recitals.

A similar revolution has taken place in stage dancing. The chorus girl today is much better trained than her predecessor of a few years ago. Not only must she know the routines peculiar to the musical revue, but she must be skilled in acrobatic work in order to introduce difficult gymnastic feats into the dance. The latest addition to her already comprehensive training is the technique of the ballet.

America is already fusing in its melting-pot a people of its own from the ingredients of many nationalities. In the same way it will probably fuse a characteristic dance in the melting-pot of entertainment. The various types are seething and bubbling in the crucible, but inevitably time will produce the true American dance.

BEAUTY AND PERSONALITY

Section 9

BEAUTY, even when the beauty of the skin only is being considered, is as deep as the innermost working of the human body, for health is the basis of beauty, and the health-seeker is a beauty-seeker even if he vehemently denies the charge.

It is usually the man that denies it, and he denies it not from instinct, but from social pressure and fear of ridicule. The boy who is sent to school with golden curls speedily finds out why men do not want to be beautiful. And the reason is chiefly the condemnation of other boys. Of course, that, in turn, all comes from the custom of using every aid possible to keep men from looking like women. Since certain phases of human beauty are more the gift of women than of men, any intentional beauty cultivation by men that savors of such feminine effects is taboo.

The ideal or perfect man is as beautiful to look upon as is the perfect woman. But there are distinctions. Artists looking at the human figure in a detached way frequently astonish their less artistic fellows by declaring that the male figure is more beautiful than the female. The word *beauty*, and even more so the word *pretty*, has in popular usage been preempted by the female sex, and woe betide the urchin who calls another a "pretty boy." Make the phrase a "handsome lad" and all is well again.

Beauty and
Sex

Men must keep their appearance of manhood, and one way of doing so is to renounce all ambition to be beautiful. Yet of course, in common sense, we know that beautiful men who fit the ideas of what masculine beauty should be have quite the advantage. But they must not frankly cultivate beauty, for that again in this age is woman's prerogative.

So—speaking in the general sense—we let the men have the brains—or the money—and the women the beauty. And other social critics remark, "Give the women the money, and

see how quickly the men would rush to beauty parlors." At least a man cannot argue the matter without being suspected of standing too long before his own mirror. So the only way to discuss the subject of beauty is to discuss it from a woman's point of view, which, at least, admits of a frank pursuit of beauty. Then if the men read it and pick up a few little hints on the sly, that is their affair. And there are many elements associated with beauty culture quite as applicable to men as women.

HEALTH THE BASIS OF BEAUTY.—The phrase "vulgarly healthful," coined sometime in the last century, has no place in modern thought. It was a phrase that came out of the ideas of a very artificial human society in which a certain narrow and stupid class of rich and idle women attempted to set up defences against the attraction of their men folks to farmer's and fisherman's daughters.

Exercise, sunshine, and outdoor life create health and also beauty that appeals to healthy human instincts. Against this normal appeal the lazy, soft, fat, pale indoor woman who was considered the "lady" of the last century had difficulty in competing. But she also did have enormous advantages that her wealth, leisure and sophistication gave her.

Naturally the hothouse type of woman attempted to overcome competition by dictating fashion and influencing men's tastes against any and all effects of outdoor life or physical labor, such as tanned skin, freckles, calloused hands, ruddy complexion and normal waists. At one time women even thought they could appeal to men by affecting a languorous attitude, fainting on easy provocation and playing at semi-invalidism.

But this campaign for the beauty of illness and weakness in woman met continuous defeat, and at last women of this type woke up to the fact that the only way to compete with the outdoor girl was to beat her at her own game. Consequently in this modern age we have the prevailing mode of beauty culture based on outdoor life, vigorous physical exercise and intelligent diet. But the indoor beauty specialists have not been discarded. Rather, their methods have been combined with the formerly neglected method of natural beauty culture through health.

The "Invalid" Pose



PLATE 72. Beauty of hair, eyes and skin, and physical charms in general, involves personal care. Upon the individual thus depends the attainment of the greatest degree of enhancement of the natural beauty of one's particular type.

Women of today realize that to be beautiful is a duty. They owe it to the men who seek to find in them attractive companions. Women should become familiar with the principles of beauty, as an artist learns the laws of his art, or as an artisan studies the technique of his craft.

There is a new spirit dictating the ideals of beauty today. The abnormalities, the artifices of a falsely modest age which sought to conceal the body beneath disfiguring stays and restraining clothes, which made a fetish of powders, puffs and patches and a virtue of ill-health, are giving way to natural charms. The body is no longer scorned and contorted.

The achievement of this natural beauty has not been a general accomplishment, as it was in the days of the Greeks. For we are just becoming conscious of the national benefits to be obtained from supervised recreation and exercise in the open, and from making play a health habit, as well as having boys and girls walk, dance, wrestle, dive and swim, unfettered by constraining clothes. We are just beginning to realize that a nation is no stronger than its men, no better or more beautiful than its women, and to take and to encourage the steps called for by this belief. Heretofore, the quest of beauty, as of health, has been an individual one.

Beauty
and Health

Early in her life every woman reaches a moment when she realizes that beauty would open the cherished chambers of life to her. Beauty is the door through which women, and to a lesser degree men, pass to romance, to success, to happiness. With that valiant eagerness so characteristic of the time, every woman has set out in quest of personal loveliness; and men, less openly, are seeking similar ends.

Today it is known that *beauty comes from within*. Though it is as elusive as a star, as powerful as cosmic force, beauty is a matter of bone and blood, of muscle and tissue, and their healthful harmony. It is the reward of right living and right thinking.

The modern society girl, whose chief job is to be beautiful, goes in for athletics, diet control to keep her ideal weight, and especially for sea bathing and sun bathing. Yet she still uses cosmetics and similar artificial aids to beauty. Not content with a sun-tanned skin, she must still polish it up with a sun-tan powder.

Artificial
Devices

ARTIFICIAL AIDS TO BEAUTY.—The question as to what extent women are either wise or justified in using artificial means to enhance natural beauty will always be a moot one, and will be answered in a different way in different times and among different social groups. It is easy to advise against it on the grounds that when people realize that artifice is used to enhance appearances they are annoyed at the trickery and will condemn the user for the effort to cheat or deceive. But unfortunately for the reputation of simple honesty in human nature, the whole history of human society reveals that this has never been true and that men like a little artificial exaggeration of loveliness, even when they are aware of the means of trickery. But just how far they want this trickery to go is a matter of the prevailing custom.

To condemn all artificial aids to beauty on the strictly moral ground that deception is wicked does not work out either, for in extreme cases anyone will concede their justification. For illustration, suppose a man has lost a foot. In a society where going barefooted was the custom, such a man would always have to appear as a cripple to everyone he met. But in a world where shoes and long trousers are customarily worn, the man who has lost a foot can, with the aid of an artificial one, eliminate the glaring conspicuousness of his loss and move about in social or business life without everyone noticing the fact. Thus he gets a chance to enjoy some human relationships unwarped by the emotional reaction to his crippled condition. Few would begrudge such a man this advantage, even though it is based on artifice.

THE USE OF ROUGE.—The question of the justification of deceit or artifice comes up most frequently in relation to painting or rouging the cheeks. This artificial tinting of the cheeks is based upon the fact that in good health and especially in the good health of youth the cheek appears rosy, because of the delicate texture of the skin and the presence in it of a fine network of tiny blood-filled capillaries. With age, or with the loss of healthy circulation of good rich blood, this rosy tint of the cheeks tends to disappear. Therefore, to replace it with an artificial pigment gives the appearance of youth and health, and when the coloring is artistically applied it may be a considerable aid to beauty.



The eyes are perhaps the most important single factor in conveying the impression of personality. Much of the appearance of the face depends on the expressiveness of the eye. The illustration shows the great difference in appearance between the same face with the eyes open, and with the eyes closed.

As most people know, such painting of the face was at one time chiefly confined to prostitutes. In this miserable profession, youth, beauty and health were qualities that had obvious value. For many years the chief objection to such face painting was that by implication it suggested the make-up of a wanton. Gradually, in spite of this, the custom spread to other classes of women. It first became common to women on the stage. The hard glare of the artificial stage lights makes a woman look at such a disadvantage as to cheat her of such appearance of beauty as she normally possesses. This fact, plus the further fact that here also is a profession where accentuated beauty, youth and health had direct value, caused the adoption and elaborate development of the art of stage make-up. While no one knows better than the actress that her stage make-up is out of place in the draw-

**Substitutes
for Beauty**

ing room, yet she learns her art so well that she becomes skilled in judging just how to alter it for other occasions. Hence the women of the stage set the fashions for women in society.

Gradually this same art of make-up in milder and less glaring form spread to the rank and file of women. The old curse of association with its earlier and specialized uses has been forgotten. When adopted by the majority any custom soon becomes conspicuous not by its use but by its disuse. In a social group in which practically all women rouge their cheeks, the women who do not suffer a distinct handicap. People, having become accustomed to judging the age, health and beauty of woman when they are so rouged, are shocked at the appearance of a woman who does not use artificial color—unless, indeed, she possesses naturally rosy cheeks, when all women, at least, will recognize the superiority of her “make-up” to that produced by art. Thus, a girl without coloring is at a disadvantage and cannot be even fairly judged unless people will go through a process of reasoning in the matter that few will, and for which the thoughtless glance of the eye cannot possibly make allowance.

The danger of rouge, then, is not in the deceit, for it really deceives no one. The danger lies in the fact that its use may cause abandonment of that pursuit of health that creates and preserves the real and natural beauty for which the artifice is only a substitute.

Beauty of
Face and
Form

THE BEAUTY OF THE FACE.—Beauty in the human animal always centers upon the face. The complete hiding of the remainder of the body has served to exaggerate the relative attention given to this part in judging beauty. But in the modern world the pretty face is rapidly losing this artificial advantage. Today the woman of good bodily form, with plain facial features, has a distinct advantage over such a woman in the days of our grandmothers.

But no matter to what extent the possession and display of bodily as distinct from facial beauty may go, the attractive face will always dominate. The reason for this is not to be found in any moral attitudes regarding the nature or purpose of the appeal of bodily beauty. It would be as true in a society where sexual attraction was entirely suppressed as in one where it was grossly exaggerated. The reason has



A contrast between the eyes of youth and the eyes of age. While eyes seem to grow smaller with age, this change is due, not to an actual shrinkage in size but to decrease in animation and expressiveness. Right living, and the maintenance of a genuine interest in life, will delay the aging of the eye and help to preserve its expressiveness and beauty.

nothing to do with the supposed morality or immorality of the attraction to beauty. The facial dominance in the human species is based upon the marvelous development of the face for the expression of emotions.

No living species but mankind has any such power of emotional expression in the face. Certain animals have ample variety of emotional expression by body posture and body movement, but the animal face alone tells us comparatively little. Nude children at play have charm of grace and action and are quite as attractive as kittens or puppies at play. But their expression by bodily movement has no greater range than in young animals, in fact not quite as much. For more human expression we must look to the face.

Beauty and
Emotional
Expression

Indeed, almost the entire appeal of those pictures which we like most, whether paintings or photographs, is due to the catching of some particularly expressive stage of facial

change. Without such expression the beauty of any face becomes statuesque and dead. We say of some woman, "Yes, she has beautiful classic features." The very admission half condemns her, and hints plainly enough that another girl marked by vivacity and emotional expressiveness could dim the luster of her beauty.

BEAUTY AND ITS TECHNIQUE.—And such beauty of emotional expression is deep-seated in the health and vitality of the body and the range of feeling that comes from a liberal knowledge of and a right attitude toward the fundamental problems of human life. That is why the crabbed and prudish old maid is not beautiful, and why the madonna is.

The narrower phase of the art of beauty that is cultivated before a mirror or in a beauty parlor is only an aid to the greater art of beauty as emotional expression, but it is an aid not to be scorned. Considered intelligently, it consists largely of removing or disguising little blemishes or faults that may mar effects or offend others. Beauty culture so considered is of great value, especially in a world where so much depends upon first impressions. A great scholar would give a bad impression to most people if he used bad grammar. He would have a difficult task to convince people later that he was an educated man, and some would never be convinced. Likewise, if one neglects to eliminate the little but all too obvious things that mar beauty, one puts oneself under a great handicap with those whom one meets for the first time.

Cleanliness and Beauty There are other faults that offend more permanently. Lack of cleanliness, the presence of odors, and certain habits and mannerisms are offenses to beauty and terrific handicaps. How often have you met persons of whom you never thought a second time, or from whom you turned away eagerly? Why? Because their skin was blotched with unsightly pimples; because their teeth were neglected and discolored; because their body was burdened with superfluous flesh; or a network of wrinkles, or deep, underlying pouches detracted from the brilliance of their eyes. Such things the world never excuses.

CLEANLINESS THE FIRST LAW OF BEAUTY.—The first law of beauty is cleanliness, and in the quest for personal loveliness the bath is the most important of all beauty rites. To realize just how important bathing is to beauty, it must be remem-

bered that the skin is constantly throwing off perspiration containing impurities and is shedding dead cells from its outer surface as it renews itself from beneath. Should these impurities remain on the surface the skin loses its smooth, satiny texture and becomes dull and sallow.

Still more distressing is the fact that when perspiration lingers on the skin, the impurities from the evaporated perspiration and the dead cells decompose and a fetid odor develops that is most offensive to the sensory nerves of others. Furthermore, when the surface of the body is unclean it affords an excellent breeding place for germs.

There are two sets of secreting glands in the skin, the sweat glands and the sebaceous glands. The function of the latter is to secrete an oily substance which keeps the skin soft and pliable. But when the skin is neglected the ducts of these glands become plugged up. The oily secretion accumulates and hardens in a little mass of white fatty matter. The top of this gathers dirt, forming the disfiguring blackhead. The distorted and expanded duct also becomes a place for bacterial penetration of the skin, forming local infections or festers.

Skin Glands

Since such a train of woes comes from dirty skins, it is no wonder that, in every highly developed civilization, the importance of the bath has been recognized. It is the modern tendency to make bathrooms the show places of the home, rivaling in color, design, beauty, and above all in sanitary cleanliness any other part of the house.

BATHING FOR BEAUTY.—Bathing has a technique of its own that should be known if its greatest benefits are to be realized. Two or three nights a week a warm or hot bath should be taken before retiring. A hot bath is more cleansing than a cold, because soap and warm water will remove a mixture of grease and dirt and cold water will not. The human skin is naturally oily. Even if no oil is acquired from without the oil glands of the skin provide it, and it is necessary. Without this oil the skin would be hard and dry. But the fact that Nature provided for an oiled skin is no reason why it should collect an external layer of oil and dirt. Even if this be natural, all civilization agrees that it is not wholesome. Soap and hot water remove it, and their use is the passport to civilized society.



Wrinkles under the eyes may be somewhat lessened, or prevented from forming, by very light and gentle massaging with cold cream across the lines, followed by the application of cotton pads dipped in cold water. This is very restful when the eyes are tired, or after any severe nervous strain. Care must be taken not to rub too heavily, and only enough cream should be used to lubricate the skin slightly.

Also the warm bath has a soothing effect upon the nerves. The medical profession has long recognized the curative powers of heat. Today, entire wards in curative institutions are given over to the treatment of skin and nervous disorders by the application of water. A warm bath may quiet the nerves, induce relaxation, take the soreness out of muscles and the creak out of joints, and put one at ease with himself. By its relaxing influence it literally *dissolves* wrinkles, since it quiets and loosens the nerves and muscles which cause them.

BATHING FOR BEAUTY AND HEALTH.—When taking a hot bath for beauty as well as health, have the water a pleasant warmth when you step in and then allow more warm water to run into the tub. While this is being done, squeeze out a Turkish towel and fling it over your shoulders. Then, reaching under your armpits, pull the towel closely and smoothly across your back. While the heat warms your spine, let your

shoulders slump until your chin almost touches the water. Close your eyes for a moment and relax as completely as possible.

Then when you feel completely let down, throw off the towel and start to scrub your skin. Now is the time to use the brushes and sponges. A long-handled brush is excellent to reach down between your shoulder-blades and treat that

oftentimes neglected area to a thorough scrubbing. It may resent the first scrubbing, but soon the skin will prove its gratitude by becoming smoother, softer and clearer. Frequently a few such scrubbings will correct the coarse pores, blackheads and pimples which gather upon the back, shoulders and upper arms. After the back and shoulders are clean and the skin is in a glow, wash the rest of the body with brush or harsh wash-cloth.

Friction
Baths

Before stepping into a warm bath the face and neck may be covered with cold cream. The warmth will help the skin absorb the oils in the cream, and then when the face is washed the complexion will be clear and tingling with health.

Toilet punice may be rubbed over corns, callouses and goose-flesh (such as appears on upper arms), and while the skin is warm, wet and soapy. Superfluous hair may sometimes be removed in the same way.

Once the warm water has brought the fresh blood to the surface and your skin is glowing and clean, lie back in the tub and let the warm water cover you from chin to toe. Feel your body go limp, your nerves let loose; relax in the tub and think of nothing at all. Ten, fifteen or twenty minutes of this will relax you and send you to bed to sleep like a baby.

A perspiring bath is an excellent conditioner. To take this proceed as above, but, after the skin has been cleansed, allow more hot water to flow into the tub. Let it become as hot as your skin can endure. Then drink a glass of hot water or hot lemonade which you have previously placed on a stool or table near the tub. Continue to let the hot water flow into the tub so that your bath becomes hotter and hotter. Meanwhile drink at least three glasses of hot water or lemonade. This will induce copious perspiration and flush the system of impurities which linger in the organs and contaminate the blood-stream.

After twenty or thirty minutes, pat your skin dry with a Turkish towel and get quickly into bed. Cover yourself to your chin with several blankets and lie there with eyes closed and perspire. A couple of glasses of cool water should also be sipped from time to time.

End out the hour in bed, gradually throwing off the blankets until your temperature is normal again. When you

Relaxation



Following the use of soapy lather on the face, or the removal of the facial cream after massage, the application of clean cloths wrung out in hot water will bring a glow to the complexion and complete the cleansing process. These applications should always be followed by very cold water.

get up take a quick, rinsing, lukewarm shower if you want to sleep—or end with a cool or cold shower if you wish to remain awake. Your body will now be clean inside and outside, and you will feel so refreshed you will scarcely know yourself.

While the warm and perspiring baths cleanse and relax, cold water must not be neglected. It stimulates the circulation and creates an exhilarating

sense of physical fitness. A daily cold plunge or shower is excellent for the morning or before the evening meal.

One of the most important parts of the bath, and one which is most frequently neglected, is the rub-down that follows immersions. The best way to dry the skin is by friction with the palms of the hands. Pat the skin partly dry with a towel and then rub the arms briskly with the palms. As the skin dries, continue to rub the legs and then the body from neck to toe. Between the toes and in the skin folds a towel should be used for drying. Then take a rough Turkish towel and draw it up and down over the shoulder-blades and back and forth. This brisk friction will help to remove the dead cells, and literally “polishes” the skin.

When the skin of the body is dry and scaly, it is wise to use a lubricant. This may be one of the numerous oils or

unguents which are made for the purpose. Rub the preparation briskly and thoroughly into the skin, especially on the upper arms and back, which frequently become "scaly," harsh and sensitive, and also where shoes or tight clothing are inclined to cause callouses. When this softening preparation has dried, powder may be applied if desired.

Occasionally it is not possible or agreeable to take a shower or tub bath. At such times the body may be refreshed with a sponge bath. The pleasantest way to do this is to use tepid water with plenty of suds and then rinse the body well with clear water. Afterwards the body should be briskly rubbed with the palms of the hands and finally with a rough towel, as friction causes a glow and insures cleanliness.

THE CHOICE OF A SOAP.—Your soap should be the purest that you can buy. Choose a soap, therefore, which bears the name of a reliable manufacturer and continue to use the one that seems to suit your skin. To test a soap, wet the hands and rub the soap into the skin. Continue to massage the lather into the hands for a moment and then douse them in water. If the lather quickly develops a small-bubbled, heavy, creamy foam, you may consider it a good soap. If, after rinsing, it leaves your skin soft and smooth, adopt it as your own and be loyal to it. It is to be remembered that soap should never be rubbed directly on the skin, but a little should be worked up on a sponge, wash-cloth, or brush, and then applied to the skin.

Soap

Of course, the quality of water you use will have an effect upon the soap. It is difficult for soap to lather copiously when the water is "hard," but by the addition to it of a handful of baking soda or starch the latter may easily be softened. For a face bath boil a pound of bran in a gallon of water for half an hour, strain and add enough of this mixture to make the water in your basin milky. Little bags filled with corn-meal will also soften water when dropped in, but borax, because of its drying effect, is to be avoided unless the skin is very oily.

BATH LUXURIES.—Of recent introduction are soaps and salts of varied shapes and colors bringing into the bathroom the crisp, cool odors of pine forests, or scents which are suggestive of Oriental gardens. While these luxuries contribute



The cleansing of the face may be completed by rubbing over it a piece of ice, wrapped in a towel. This closes the pores and counteracts any undue relaxation of skin or muscles caused by the massage and hot applications. As a substitute for ice, very cold water may be dashed over the face and neck. Cold applications in some form should never be omitted after cleansing the face.

nothing to the actual benefits of the bath, they add charm to it and help to make cleanliness a pleasure. And it is certain that health and cleanliness will do more to make eyes shine and lines disappear than all the cosmetics ever concocted in this beauty-loving world.

If cleanliness is the first law of the healthy and beautiful skin, circulation is the second law and of equal importance. Therefore, the equipment for your bath is nearly

as important as the water that is used for bathing.

Bath towels should be as rough as your skin can stand and should be used energetically. The wash-cloths also should be of coarse texture and used strenuously. Brushes are best for the body, though sometimes too harsh for the sensitive skin of the face and neck. An occasional use of a good complexion brush may irritate the skin, but if followed by an application of a cream the trouble will quickly disappear and only the good effects of the stimulating massage to the skin will remain.

Large, soft sponges are excellent to send cold water trickling over the body, especially when the bathtub has no shower attachment, but they are, of course, useless for purposes of friction.

DEODORANTS FOR THE BATH.—The deodorant is the final gesture of cleanliness. The moment you step from the tub, the skin begins to exude perspiration. While this is chiefly water it also contains a percentage of solid matter subject to decomposition at any point where the skin remains damp enough to harbor bacterial life. Such decomposition generates that unpleasant condition known as “body odor.” Body odor is treacherous because often those who most seriously offend are totally unaware of its presence.

The best defense against this condition is health and cleanliness. For those who live rationally deodorants are necessary only when the under-arm perspiration is absorbed by tight sleeves of silk or wool, or by heavy coats. Yet personal odor always exists, and the proof is that with all our bathing and antiseptic cosmetics everything we have touched is, to the keen senses of the dog, permeated with it.

If one's personality is to be pleasing to others the element of odor must always be kept in subjection. It may be there as an actual but unconscious element of attraction—that “nice clean smell” or the fragrance of the healthy child fresh from his bath. But in the case of adults, at least, personal odor is generally feared as a possible source of offence. To be wholly and absolutely safe in this matter mere bathing is not enough. One may be scrubbed clean from head to foot, and dressed in clothes fresh from the laundry, and still fail to create that indefinable impression of cleanliness which makes one's presence welcome.

Physical
Fragrance

As a matter of fact most people fail even in these matters. They go about in a kind of mediocre condition—clothes not quite fresh, hair not as shining clean as it might be, skin that would be better for genuine massage and steaming out of the clogged pores. The result is a drabness of personality, a lack of perfect self-confidence and ease and self-respect.

But while external cleanliness is of the greatest importance, genuine cleanliness begins on the inside. The lack of it shows in an indefinable impression which is somehow not pleasant, and in which odor, even if unrecognized, is the betraying factor.

INTERNAL ORIGINS OF BODILY ODORS.—Unpleasant personal odors, not due to lack of bathing, may be caused by many

conditions, but in practically every instance, they are associated with lowered vitality—bad health usually brought about by overeating or the use of unhealthful foods. In such a condition one is internally unclean. For extreme cases, fasting is necessary to cleanse the system. In other cases the adoption of a cleansing diet, with an abundance of acid fruits, fresh, uncooked vegetables and bran, is all that is needed.

Fresh air and sunlight are also necessary to ventilate, as it were, and antisepticize the body. Long walks are an excellent means of cleansing the internal organism. This exercise is a slow but steady stimulant to all the functions of the body. Outdoor activity brings a greater amount of blood to the tissues throughout the body, opens the pores, very greatly increases the elimination from the lungs, mucous membranes and all the exterior parts of the body.

And of course one needs water—quantities of it—inside as well as outside. Drink water, as much of it as you possibly can. Impurities of various kinds will be eliminated by this procedure, and anything unpleasant in your bodily emanation will disappear. If you desire your physical personality to be associated with a pleasant fragrance, use a perfume that you like; but with or without it, be sure that there is no unpleasantness about you that can be laid to defective cleanliness, within or without.

Breath
Odor

FRAGRANT BREATH.—What has been said about bodily fragrance applies also to the breath. A fragrant breath adds immeasurably to one's personality, and is the usual accompaniment of magnificent health. An unpleasant breath usually indicates digestive disorders.

The physical organism is a perfect working mechanism. If it is cared for properly it automatically keeps itself in condition. But indigestible foods, devitalized products of various kinds, the lack of proper mastication, and overeating have a tendency to bring various disorders. Bad breath is most frequently associated with a foul stomach—a decomposing mass of undigested food.

There are other causes. Catarrh is sometimes the cause of an unpleasant breath and decaying teeth may be also. More rarely the effect is due to disease of the lungs.

In any case a suspected cause is lack of sufficient liquid.

The victim does not drink enough water. The body cannot thoroughly cleanse itself through the pores, lungs, kidneys and bowels. Poisons linger in the tissues. They exude from the mucous membrane. You sometimes see one of the symptoms in a coated tongue. Sluggish bowels are usually associated with this trouble.

Unfortunately, many victims of this unpleasant condition are unaware of its existence because the sense of smell does not function on an odor which is constantly present. Their friends are afraid to refer to it. Even members of the family will usually avoid the subject. If you think you may be suffering from this ailment, invite those who are close to you to be truthful. Ask them to tell you candidly if your breath is odorous. If they tell you it is, then cleanse the system of the poisons that are the cause.

First, drink more water. This is an imperative requirement.

Second, eat less food. This is usually essential.

Diet and
Body-Odor

Third, eat more of the foods that we term bulky or coarse. Green salads of all kinds and other raw foods are especially valuable under such circumstances. They help to keep the alimentary canal and the internal body clean.

Fourth, eat vital foods. Avoid complicated dishes. Also avoid too much variety at a meal.

Fifth, do not eat unless you are hungry, even if it means going without one meal or half a dozen meals.

Sixth, take more exercise, especially exercise in the open.

Seventh, breathe deeply when out of doors, filling the lungs to the greatest capacity.

Eighth, take care of the teeth.

Ninth, take a genuine interest in bathing which really cleanses, and does not merely wash you off externally.

Such routine will not only remove halitosis or bad breath, but it will also make for general cleanliness and fragrance of bodily presence. And the whole personality will be stimulated and refreshed. You will feel fresh, and convey an impression of freshness.

THE SKIN AND ITS CARE.—A beautiful skin is a healthy skin. The two descriptions are synonymous. For the skin that is functioning as Nature intended it should be clear.

smooth, fine-pored and colorful. It is free of all blemishes and looks ageless.

The Skin A beautiful skin is a prime requisite of beauty. It is impossible to imagine a lovely woman without a perfect complexion. So important an impression does the skin create in the minds of its beholders that one experiences a mental revulsion, even a physical cringing, when one sees skin that is unhealthy, blemished by pimples, blackheads and sallowness. It seems to indicate some type of uncleanness, some neglect, some lack of nicety, in its possessor.

The skin is not merely a flattering tissue which a gracious Providence has devised to conceal the mechanism of bones, muscles, tendons, blood-vessels and organs of which the body is composed. The skin, though it is but a sixteenth of an inch thick, is a complicated organism that lives and breathes and changes constantly.

The duties of the skin are four, and it must perform all of these tasks thoroughly if it is to be both healthy and beautiful. The skin protects from infection, excretes perspiration and impurities, keeps the temperature at the proper degree, and is the seat of the sense of touch. Though it is thin, the skin is not fragile. It withstands a tremendous amount of strenuous use and, quite frequently, of abuse, also. It is remarkably elastic.

A cross-section of the skin as seen under a high-powered microscope reveals an amazing mass of cells, sweat-glands, nerves and blood-vessels. It consists of two principal layers, the *derma* and the *epidermis*. In the lower layer (the *derma*) and in the subcutaneous tissue beneath it, are the tubules that form the sweat-glands, the hair-roots, the sebaceous glands, and a mass of nerve-fibers and blood-vessels. This layer is the seat of skin activities of all kinds.

Over this is the outer layer (epidermis). The top of this outer layer consists of a myriad of horny, scaly cells laid one over the other. They are kept soft and supple by the oil and moisture emitted by the pores: the outer openings of the oil- and sweat-glands. These skin cells are constantly dying and new ones are taking their places. That is why you may make your skin just what you wish it to be.

If the glands fail to function, the outer skin will become



Proper massage of the face is a factor in beauty culture. The simple process of applying facial cream for cleansing purposes may be made a means of vivifying and stimulating the underlying muscles and removing lines and hollows. Here three movements in facial massage are illustrated. In the first the chin is vigorously slapped with the back of the hand. In the second, the second and third fingers are rotated from the chin along the jaw-bone to the ear. In the third the massaging fingers move across the cheeks with a rotary movement, beginning at the corner of the mouth and proceeding upward and outward to the ear.



dry, rough, harsh, and finally crack and allow bacteria to enter. If the pores become lax, they will clog with impurities, and blackheads will surely come. If the circulation becomes sluggish, the tissue will waste away and the colorless skin will fall into lines and wrinkles.

Work of
the Skin

The ability of the skin to do its work depends upon the same agents that contribute to the health of the body. Exercise, rest, fresh air, proper diet, elimination, clothing and cleanliness are vital factors in preserving the health and beauty of the skin.

The abnormality of the present mode of living, with the dust-laden air of cities, the alkali purifiers in water, the dryness of steam heat and the comparatively little time spent in the open, force us to give the skin of the face and neck extra care.

First of all, there is the problem of cleanliness. There are many persons who insist that only soap and water will cleanse their skins. If soap and water satisfy, continue to use them, but be sure the soap is mild. But there are many advantages in a cleansing with cold cream that softens the dead scales and impurities and permits them to be wiped away with a clean towel, or paper tissue.

Whatever method is used, the skin should be thoroughly cleansed once a day, preferably at night. In the morning it can be freshened with a dash of cold water.

After using either soap or cold cream, apply to the face a cloth wrung out in hot water, followed by very cold water. The hot water removes all traces of the soap or cream, which otherwise might clog or irritate the pores, and, if followed by abundant cold water to tighten the skin, has a stimulating effect. It should never be used, however, unless followed by cold water—the colder the better.

In connection with the nightly cleansing of the face, massage properly applied is one of the most important factors in keeping it fresh and youthful. If cold cream is used for cleansing, a second application may be made in connection with the massage. Or a cleansing with soap may be followed by an application of the cream. The latter is not indispensable, however, as none of these preparations possesses the “nourishing” properties so commonly attributed to them by

advertisers. As lubricants they have their value, but nothing applied externally can "nourish" the skin, except in so far as the associated massage stimulates the flow of blood to the underlying tissues. The choice of a lubricant, if one is desired, should be made on the basis of personal experiment, without much attention to the various claims made by advertisers. One good cream that seems to agree with the skin is as good as half a dozen, and, if one can maintain a good complexion without any, it is just as well.

Creams for
the Skin

For the massage the movements illustrated in the accompanying figures are recommended.

Movement 1. Rotate the second and third fingers from the chin along the jawbone to the ear.

Movement 2. With the back of the hand pat beneath the chin about twenty times.

Movement 3. Brace the chin on the first fingers, place the thumbs at the sides of the nostrils and describe circles downward to the corners of the mouth.

Movement 4. Work the fatty portion of the chin between the second and third fingers of the right and of the left hand. Repeat this movement on the nostrils.

Movement 5. Massage across the cheeks with a rotary movement, beginning at the corner of the mouth and moving upward and outward to the ear.

Movement 6. Place the first finger of the right hand between the eyebrows and draw it upward to the hair line, allowing the first finger of the left hand to follow it.

Movement 7. Place the second and third fingers in the center of the forehead and knead with light pressing movements over the brows to the temples.

Movement 8. With the third finger describe a series of e's around the eye. Look up when working beneath the eye, look down when massaging the eyelid.

Movement 9. Brace the flesh at the corner of the eye with the second and third fingers of one hand and rotate the third finger of the other hand between the spread fingers.

Surplus massage cream may be removed with light upward movements that do not stretch the skin and the treatment may be most pleasantly concluded by quickly smoothing

a piece of ice covered with a towel over the face and neck.

Skin Dis-
figurements

DISFIGUREMENTS OF THE SKIN.—Acne is an infection of the oil glands and therefore usually appears on the face, back and upper arms, as these glands are more numerous and more active in these localities. Acne may be an indication of a constitutional disorder, or it may be the result of blackheads which have set up an infection in the oil glands.

It may result from improper diet and anemia. For its correction a diet free of sugars, starches and spices is to be followed. The bowels must be kept open and water taken freely. Outdoor body-building exercise, followed by plenty of rest, should be taken. Treatment in detail is given in Volume VII.

In acne conditions, oily creams should never be used. The skin should be cleansed with good soap and water, and vigorously rubbed with a rough wash-cloth in order to stimulate the circulation.

One form of acne is called *Acne rosacea* because it is associated with a reddening of the skin. This usually occurs about the nose and the chin, sometimes on the cheeks. It indicates digestive disturbance or the excessive consumption of alcohol. These causes must be eliminated before a correction can be effected.

Blackheads are plugs of fat and debris which have hardened in the pores and clogged the glands. They are unsightly and frequently irritate the skin, thereby causing acne. Blackheads are caused by lax cleansing methods, a lazy circulation, and incomplete elimination.

The first step in their correction is to remove them without bruising the skin. This can best be done as follows: Wash the affected parts with warm water and soap. Hold a warm wet cloth over them for a few minutes. Then cover the tips of the fingers with a clean cloth and press gently and firmly about the sides of each pore where the blackheads are lodged. Finally apply peroxide or any antiseptic and pat the skin with an astringent to close the pores, ice being the best astringent.

Whiteheads may be treated in the same way. When stubborn, pierce the skin with a sterilized needle (held in a flame or dipped in alcohol) before using pressure to force them out.

Exposure to cold and dry winds, too frequent washing,

the use of strong soaps, and the failure to dry the skin thoroughly, are the chief causes of that common skin ailment—chapping. To correct the condition soap and water should be avoided and an oily cleansing cream applied to make up for the lack of oil in the skin.

Chafing may occur either between folds of skin or where the skin is irritated by the clothing. Keep the affected parts clean by bathing frequently, and take care to remove the cause.

The most prevalent skin blemish is coarse pores. Improper care of the skin is their chief cause. Exposure to intense climatic conditions, negligent cleansing and lack of forceful circulation are also contributing factors to the condition. Cheap zinc or lead powders, which remove all the oil from the pores, are other causes. Coarse pores frequently cause the skin to become excessively oily and also develop blackheads with their resultant pimples.

Coarse
Pores

Before treating the pores, these impurities must be removed. Then an active circulation must be aroused by massage and facial exercises. Great care must be taken to cleanse the skin thoroughly at least once a day, ending always with a liberal application of very cold water.

Lines which appear about the eyes have received the apt, descriptive name of "crowsfeet." They are caused by constant creasing of the skin in those parts and by the wasting away of the underlying tissue. Frequently they are the result of squinting due to eye-strain.

Crow's-feet
and Lines

To correct crowsfeet, the eyes themselves must be strengthened by exercise. This will end the desire to squint and scowl. An active circulation must be attained by massage, at which time a softening cream of rich oils and lanolin may be rubbed into the skin, followed by the application of cold water to tighten.

Many women have acquired a dry, sensitive skin. Though not so unsightly as oily skin, the condition is more serious, for when the oil and sweat glands fail to function the skin soon becomes harsh, rough and "scaly" and cracks into aging lines and wrinkles.

The cause of dry skin is usually an acid or nervous condition of the system. It may also be the result of exposure to the drying effects of sun and wind and the excessive use

a piece of ice covered with a towel over the face and neck.

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Exposure to cold and dry winds, too frequent washing,

the use of strong soaps, and the failure to dry the skin thoroughly, are the chief causes of that common skin ailment—chapping. To correct the condition soap and water should be avoided and an oily cleansing cream applied to make up for the lack of oil in the skin.

Chafing may occur either between folds of skin or where the skin is irritated by the clothing. Keep the affected parts clean by bathing frequently, and take care to remove the cause.

The most prevalent skin blemish is coarse pores. Improper care of the skin is their chief cause. Exposure to intense climatic conditions, negligent cleansing and lack of forceful circulation are also contributing factors to the condition. Cheap zinc or lead powders, which remove all the oil from the pores, are other causes. Coarse pores frequently cause the skin to become excessively oily and also develop blackheads with their resultant pimples.

Coarse
Pores

Before treating the pores, these impurities must be removed. Then an active circulation must be aroused by massage and facial exercises. Great care must be taken to cleanse the skin thoroughly at least once a day, ending always with a liberal application of very cold water.

Lines which appear about the eyes have received the apt, descriptive name of "crowsfeet." They are caused by constant creasing of the skin in those parts and by the wasting away of the underlying tissue. Frequently they are the result of squinting due to eye-strain.

Crow's-feet
and Lines

To correct crowsfeet, the eyes themselves must be strengthened by exercise. This will end the desire to squint and scowl. An active circulation must be attained by massage, at which time a softening cream of rich oils and lanolin may be rubbed into the skin, followed by the application of cold water to tighten.

Many women have acquired a dry, sensitive skin. Though not so unsightly as oily skin, the condition is more serious, for when the oil and sweat glands fail to function the skin soon becomes harsh, rough and "scaly" and cracks into aging lines and wrinkles.

The cause of dry skin is usually an acid or nervous condition of the system. It may also be the result of exposure to the drying effects of sun and wind and the excessive use



Hard lines, which appear most frequently between the nostrils and corners of the mouth or between the eyes, may be at least partially softened by massage. In the first illustration the chin is braced with the forefingers, and the thumbs placed at the sides of the nostrils to describe circles down to the corners of the mouth. In the second illustration, the first finger of the right hand is placed between the eyebrows and drawn upward to the hair line, the finger of the left hand following it.

of make-up. In some sections of the country, where the water is "hard," the wind cutting, with a quantity of alkali dust in the air, dry skin is almost inevitable.

The dry skin should be cleansed with a mild, soothing oil or cream, and soap and water should be avoided. Generous quantities of the lubricant should be massaged into it, and the circulation stimulated by rubbing ice over the face and neck while it is covered with a film of cream. Before submitting the skin to exposure, a protective lotion may be applied before powdering. While doing the work about the house, before retiring, and before bathing, stroke an oily cream over the skin and allow it to remain on as long as possible.

Just below the horny layer of cells which constitute the epidermis are colored granules known as pigment cells. They are placed there to protect the skin from the irritation of light. When the skin is subjected to frequent or intense

sunlight, these pigment cells are developed and in some people who have a "constitutional" tendency, freckles result, which means that the pigment develops in spots.

It is extremely difficult to remove freckles and, therefore, prevention is the wisest course to pursue. The frequent application of lemon juice is helpful, as are also some bleaching lotions. These will induce the skin to scale off and, afterwards, it will be clearer and fairer. Freckles

The skin is sometimes poisoned by plants, such as poison ivy and poison oak, primroses, dogwood, poison sumac and rue. The result is a red rash, inflammation and itching. Sometimes there is swelling, and blisters form. As the poison is an oil, prevention is sought by immediate washing with hot soap and water as soon as possible after exposure to the plants. Relief may be obtained by applying pure alcohol to the affected parts and washing them twice a day in soap and water and alcohol until the condition is corrected. To cool inflammation and allay the itching, witch-hazel water may be used. Salves and greasy substances should be avoided. When alcohol cannot be obtained, gasoline may be used. It is a strenuous but effective treatment.

Moles are really birthmarks. They are the result of small defects in the development of the skin, and should not be irritated in any way. They should be removed only by an expert, and then only when they are so placed on the body as to be subject to frequent irritation. Moles and Patches

Moth patches, or liver spots, as they are also called, are sometimes the result of digestive disturbances and of inadequate elimination, but generally they are the result of advancing years. It is sometimes possible to lighten them with applications of lemon juice and a bleaching lotion, but the most certain results may be obtained by leading a really hygienic life.

When the oil glands of the skin are overactive a condition arises commonly called "oily" skin. Usually it is the result of a diet in which greasy foods, condiments and spices are too plentiful, and of incomplete elimination. Sometimes it is caused by living in an extremely bad climate, with improper cleansing.

To correct this annoying condition, the skin should be

cleansed with soap and water or (if the condition is excessive) with a solution of distilled water and five per cent. alcohol, followed by brisk patting with very cold water. Increased elimination and active exercise out of doors in sun and fresh air will help.

Sallow Skin

A sallow skin is the sign of slothful functioning and anemic condition of the body. The only effective treatment is to adopt a hygienic mode of life and to stimulate the skin and its circulation by massage and exercise, sunshine and cold water.

Scars may be made less obvious by coating them with olive or castor oil and allowing it to remain on overnight. An active circulation should be aroused in the skin by gentle massage, followed by brief applications of ice.

The oil and sweat glands are particularly numerous and active on the nose and thus set up that annoying blemish known as "shiny nose." This may also be caused by an excessive dryness of the skin. To overcome the condition, pat the skin and nose frequently with bits of cotton that have first been squeezed out in ice-water. This condition tends to normalize itself when a healthful mode of living is adopted.

As the years pass, the facial tissues yield to the laws of gravity and droop. However, this condition is also caused by a general flabbiness of the body muscles. When the muscles sag, nose-to-mouth lines deepen and an aging pouch appears beneath the chin.

Massage and exercise are the two essentials for correcting sagging muscles. Also take exercises that invigorate the general body muscles, and daily let the head droop over the end or side of the bed and then slowly draw it up and down over the chest. Repeat ten to twenty times. A band of surgeon's gauze or cheese-cloth passed under the chin and fastened at the top of the head, kept in place for at least fifteen minutes a day, will help to firm sagging muscles.

Sun Burn and Wind Burn

A sun burned or wind burned skin is not a healthy skin, for undue exposure does not cause a healthy tan but leads to actual inflammation. As a consequence, the skin's clarity and transparency disappear, the epidermis becomes thick, dark, and rough.

To prevent the ill effects of sun and wind, apply a pro-

In the uppermost illustration the forehead is being massaged by drawing the fingers outward. In the lower left picture the temples are being massaged by drawing the fingers upward and outward. In the third very gentle pressure is used to massage the eyelids.



protective lotion before subjecting your skin to exposure. If you are generally indoors, time your sunning when first you go out. Give your skin just a little sun each day until it becomes accustomed to it. Always, after sunning, apply an oily cream to replenish the oil and moisture that the exposure has taken away. Constant applications of a bleaching preparation are far better for the skin than infrequent, strenuous treatments.

Whether produced by the direct rays of the sun or by ultra-violet or other forms of light, sunburn may attain a degree so severe as to demand treatment. Cloths moistened in cold water containing boric acid (a teaspoonful to a pint) may be applied for the relief of this condition. These should be covered with undampened towels or cloths. Ordinary cream, skimmed from milk, is recommended for the same purpose. Carron oil (a mixture of linseed oil and lime-water) is also to be recommended.

Cocoa butter has emollient as well as lubricant properties and may be used to form a film that may be covered with powdered boric acid. Olive oil has some measure of healing quality, and is especially useful in overcoming the tension and tightening of the skin due to sunburn. As an agent for hastening the browning of the skin, olive oil is perhaps most effective.

The use of vinegar is sometimes recommended by those who believe that it tends to hasten the hardening of the skin and establish the tan that is most effective in resisting the sun's rays. But the acid qualities of vinegar are not adapted to the relief of the discomfort experienced in the earlier stages of sunburn.

Warts should be removed only by experts. The usual treatment is to apply a caustic and wash daily in carbolic acid. They usually appear on the skin of children, but generally disappear as the children grow older. Unless they are in an easily irritated place it is best to leave them alone.

Wrinkles are caused by sagging muscles, a lack of underlying tissue, or by stretched skin. These conditions are generally induced by too sudden reduction of flesh, by ill-health, eye strain and mental strain and improper care of the skin. They are seldom to be attributed wholly to age, but rather to a lack of natural oil in the skin.

To correct wrinkles, the tone of the skin and underlying tissues must be restored. The facial exercises here illustrated, with proper cleansing and massage followed by cold water, will help to do this.

The beauty of the skin is so dependent upon the vigor of the muscles of face and neck that they must be given due consideration if the youth and beauty of complexion and contour are to be preserved. There are but two ways of invigorating the muscles: by exercise and by massage, which in reality is exercise.

APPLICATION OF MAKE-UP.—There are times when the natural contour and coloring must meet situations too artificial for Nature to combat. The glare of Kleig lights, such as are used in the taking of motion pictures, or the footlights of the speaking stage, are instances of this kind. At such times the use of a "grease" make-up usually produces a more youthful effect than does a "dry" make-up.

Use of
Make-Up

The skin is first coated with cold cream; rouge is then applied to the cheeks, and, when the face is thin, to the chin. A dusting of powder follows. This is never placed on the eyelids, however, as it tends to make them look aged and wrinkled. A soft brush is then stroked over the face to disperse any superfluous matter. A coloring, a little darker than the eyes, is touched to the lids and eyelashes and the brows are accentuated with mascara. Finally the lips are touched in the center with rouge. This method of using cosmetics is frequently adopted in lesser degree for the street and social occasions, but it cannot be recommended for those purposes.

A moderate use of make-up in private life may have its justification, as noted earlier; but it must be remembered that no matter how expertly it is applied it will not conceal a bad complexion, or make an aging skin look young. The better the skin the less powder or rouge it needs, and the aim of all true beauty culture should be to diminish the need for these things by developing a fine texture and coloring in the skin itself.

However, there are now cosmetics to be had whose purpose is not to conceal, but to protect; and owing to the strenuous and abnormal treatment the skin now receives it is often wise to use a "foundation" cream or lotion and a face powder.



Massage and exercise of the knuckles are important in preserving a shapely contour of the hand. In the exercise illustrated here, the knuckle is firmly grasped by the opposite hand and the whole finger pulled back and forth and stretched, as if in an attempt to make it longer.

The best of these contain wholesome ingredients that ward off infection, prevent irritation, and save the skin.

CARE OF THE HANDS.—One of the world's most glorious romances and one of the most beautiful lyric poems ever penned were inspired by a woman's hand, for Petrarch wrote of Laura, "Her beautiful hand made captive my heart."

Fashions in hands have changed in re-

cent years. The fragile, fluttering hands of the Victorian aristocrat to us would look dull and uninteresting. The admired hands today are active, capable, energetic hands, hands that "do things." Nowadays hands must sew, bake, dust, sweep, wash, and yet remain smooth enough, soft enough, white enough to invite a caress.

The beauty of the hands depends not only upon their shapeliness but upon the texture of their skin and the carefulness of their manicure. Thus, beautiful hands may be acquired by using modern household conveniences and by granting the hands a little care each day.

One of the chief hazards which hands must early endure is improper drying. This invites roughness, redness and chapping. There is a right way to wipe the hands. Of course, a clean, absorbent towel should be used. The wiping should

start at the finger-tips. Draw the towel downward so that the cuticle at the base of the nails (already softened by contact with water) is pressed back to reveal the "half-moons."

Manipulate the joints determinedly while drying, for such massage aids in preventing the formation of calcium deposits which so frequently spoil shapely hands. Just after washing the hands are in best condition to absorb some soothing lotion. It should be lightly massaged into the skin, not merely patted on, and allowed to dry. It is wise to rub it in around the nails too, as this prevents hangnails.

Massage and exercise are important factors in keeping the hands flexible and graceful and in preventing and correcting the formation of chalky deposits which enlarge the joints. They also aid in the correction of enlarged arms and poor circulation of the blood.

Pour a few drops of a hand lotion in the palm of hand, or apply a cold cream or olive oil, then start the massage at the ends of the fingers.

Grasp each finger separately, rub it with the thumb

Chapped
Hands



The grace of the hand may be increased by exercises which are also particularly helpful in increasing the efficiency of the fingers in activities like typewriting and playing the piano. Such an exercise is here shown. The finger of one hand is pressed sharply against the corresponding finger of the other, each finger forcing the other back as far as possible.

on the top and the fingers beneath, using a firm rotary movement.

Use the palm of the right hand to massage the back of the left hand, and vice versa.

Use a rotary movement but rub harder on the upward than on the downward stroke.

Finish the massage by stroking the hand with long, easy movements from the knuckles upward. Then shake the fingers, holding each one at the tip and moving it back and forth several times.

While the hands are still moist with the cream or lotion, use these exercises:

Exercise for
the Hands

Exercise 1. Opening and shutting the hands. Close the hands tightly, hold, then open them quickly, flinging the fingers out wide and back as far as possible.

Exercise 2. Describe a circle with the hand. Move the hand from the wrist toward the right, then around in a circle toward the left.

Exercise 3. Hold the hand up and move the thumb back and forth from the first finger. Then move the first finger away from the second, the second from the third,



Massage and exercise are important factors in keeping the hands flexible and graceful and preventing deposits which enlarge the joints. After applying cold cream, olive oil or some softening lotion to the hands, grasp each finger separately, as shown in the illustration, and rub it with the thumb on top and the fingers beneath, using a firm rotary motion.

the third from the fourth. Now reverse the movement, beginning with the little finger instead of the thumb.

The most graceful, shapely hand loses its charm when it becomes rough, red, and chapped. And these unsightly conditions can be prevented. When living in a dry and windy climate, or where the water is "hard" and alkaline, a hand lotion should be used after every washing and an oily cream applied once or twice a week and left on overnight, being protected with cotton gloves.

When the hands have been permitted to become severely chapped, heat a little mutton tallow and smooth it over the parts, allowing it to cool and form a mask over them. This is best applied before retiring. Leave on the tallow, and during the night wear loose chamois or fabric gloves.

Sometimes the skin of the hands is naturally inclined to be dry, rough, and wrinkled. Frequent massage with an oily cold cream is excellent and two or three times a week the hands should be soaked from ten to fifteen minutes in hot olive oil.

Enlarged finger joints usually indicate an unhealthy condition and a rheumatic or gouty tendency. They may be induced by eating too much meat. The diet, therefore, should be corrected. Local relief may be effected by daily hand massage and hand exercise.

Care of the
Hands

When the hands become freckled or sunburned, they should be given a very thorough bleaching treatment. This need not tax your time nor patience. While you are reading, you may keep your hands drenched in a bleaching lotion which should be swabbed on with cotton and allowed to dry three or four successive times every day. In conjunction with the bleaching preparation, cold cream, olive oil or a hand lotion should be used after every washing.

HANDS AND HOUSEWORK.—Homes can be beautiful and so can the hands which keep them, but such an achievement requires care and thoughtfulness. Part of every woman's kitchen equipment should be a clean hand towel, a lemon, a pumice stone, a hand lotion, and an antiseptic.

Cuts will heal more quickly if an antiseptic is immediately applied. Burns and blisters should receive instant attention with butter, a baking-soda poultice, or a healing salve.



The ability to care for the nails properly, instead of depending on the manicurist, insures an attractive appearance at all times. In the illustration two steps in the manicure are shown. The nail is filed with a long flexible file to an oval shape. Then the skin around the nail is carefully trimmed to remove hangnails, ridges and callouses.

Lemon will remove stains from the hands and also bleach the under nail, while a moment's rub with pumice will quickly remove a callous.

While doing your housework, never put the hands in extremely hot or very cold water; this chaps and reddens them. Harsh soaps or powders should never be used.

Before a particularly greasy or grimy job is to be done, coat the hands with cold cream or hand lotion; it will guard the skin from the roughening effect of the task. Large, cheap cotton gloves worn while dusting and cleaning are also a great protection to the hands. An investment in self-wringing

Cotton Gloves
for Hands



Neither bleaches nor whitening applications are as effective as the simple process of cleaning the nail with an orange stick, and a nail-brush dipped in soap and water, as shown here, in illustration of further steps in the manicure.

mops, dish-mops and such contrivances will help considerably to keep busy hands beautiful.

Take care to dry the hands thoroughly every time they come in contact with water. And when buying your hand lotion, get two bottles instead of one—a bottle for the bathroom and one for the kitchen; then there will be no forgetting when it should be used.

Massage and exercise is an effective means of making nervous hands steady. They should be regularly followed in

**Precautions
in Care of
Hands**



After filing and cleansing the nail, the cuticle is pushed back with an instrument for the purpose, as shown in the illustration, or with the finger-tip of the opposite hand, which is just as effective. As a final step in the manicuring, the nails are polished with a buffer, after applying polish either in the form of paste or powder. When liquid polish is used a few strokes of the buffer give an attractive finish.

conjunction with the treatment you pursue to correct the cause of the nervousness.

When the elbows become rough, calloused, and discolored, they should be bathed in warm sudsy water and then rubbed with pumice stone. Frequent rubbings with cold cream or olive oil will keep them soft, smooth and white.

As women grow older their upper arms are prone to become fat and flabby. This adipose tissue can be removed only by deep, kneading massage and suitable arm exercises.

THE MANICURE.—Neglected nails will mock the most beautiful of hands.

**Roughened
Elbows**

The first step in manicuring the nails is to wash the hands and nails thoroughly with warm water and a bland soap. Dry the hands well and begin to shape and shorten the nails with a long, flexible file. The shape of the nail should be governed by the shape of the fingers. It is considered bad taste to wear the nails very long, but when the fingers are quite short it is best to let nails grow to the very limit of propriety. Then they lengthen the fingers, or seem to.

Manicuring
the Nails

Generally the oval-shaped nail is most becoming. Pointed nails, of course, are an unpardonable offence against good taste, as are highly colored nail polishes. File the nails close to the cuticle at the sides of the fingers, then let them remain longer around the tips. After filing, soak the hands for a few minutes in a finger-bowl filled with warm, soapy water, then apply a cuticle remover and with an orange stick begin to push the cuticle back from the nail. Now scrub the top of the nails and also beneath them with the brush end of an orange



Movements which stretch and loosen the hands increase their grace and their attractiveness in the relaxed positions of social life, as well as their efficiency in most manual activities. In the exercise here shown, two fingers of one hand are inserted between the corresponding pair of fingers of the other, and then opened like scissors, thus forcing the first pair of fingers apart.

stick. If they are discolored, use a nail bleach and again douse them into the bowl of warm water.

An emery board should now be used to smooth the edges, and the cuticle should be closely examined for "fraying" and "tassels." Then the nails are ready for polishing. Liquid nail polishes are now decidedly in favor, and their lasting qualities make them a boon to busy women. However, it is a great mistake to discard the buffer. It is needed to smooth the nails and prepare them for the liquid polish. When using the buffer, a paste polish is best, as it is not as drying to the cuticle as powder is. The liquid polish should be applied with swift, sure strokes of a brush, beginning at the rim of the "half-moons" and proceeding to the edge of the nail. Before it dries, it can be wiped from the white tip of the nail with one finger of the other hand. Before beginning the next manicure the polish should be thoroughly taken off with nail-polish remover applied with a bit of cotton or gauze.

Some nails are inclined to be hard and brittle. Such nails should never be cut, but always filed, for cutting cracks and chips them. Frequent soakings in hot oil are sometimes helpful. A softening hand lotion should frequently be used.

White spots on the nail may result from poor circulation, or from injury to the cuticle at the nail base.

Hangnails are annoying and painful. They often can be prevented by the daily use of a hand lotion or cream, and by carefully pushing back the cuticle after washing. When they appear, they should be clipped as close as possible. Callosities or hard cuticle which gather at the corner of the nails can be smoothed away with pumice stone used when the fingers are wet and soapy. When the cuticle cracks an antiseptic lotion should be applied immediately, and then it should be kept well oiled or creamed. As has been previously explained, stained nails can be bleached with peroxide or lemon juice.

THE CARE OF THE FEET.—One of the most interesting, intricate and important structures in the human body is the foot. It is composed of twenty-six bones and a network of ligaments, nerves, tendons and muscles, veins and arteries. The nerves in the foot are terminal branches of the sciatic nerve, the largest nerve in the body. It is not difficult

to realize why even the slightest pressure on the feet, or other minor forms of physical disturbance cause such intense pain, and in turn why this pain traces aging lines on a skin that otherwise might be youthfully smooth.

Effects of Foolish Footwear.—There is probably no part of the body so much abused as the foot. It is placed in tight, ill-fitting shoes, made to walk on hard pavements and bear the burden of the entire body.

That age is first revealed in the feet is a well-known fact. All too soon, dancing, hiking and other pleasures and healthful exercise are abandoned for an easy-chair and carpet slippers. This is particularly true of women, because of the foolish styles of their footwear. Among other reasons for uncongenial marriage may be painful feet preventing either one or the other of the couple from taking part in pleasures or games that should be shared.

Shoes and
Their Effects

Walking cannot be done without proper shoes. Few people understand the influence of shoes on life and health. A beautiful hostess was once criticized for wearing low-heeled shoes with an elaborate afternoon gown. She replied: "I prefer that my face should express the comfort that my feet feel, rather than that my feet should look fashionable. Between lines in my face and lack of style in my heels, I choose the latter."

When shoes interfere with normal activity they are a devitalizing influence. Children like to run and give vent to



To keep the feet healthy and beautiful they should be bathed frequently, because shoes and stockings prevent the evaporation of the perspiration. In drying the foot, care must be taken to remove all moisture, especially between the toes. Pumice stone is useful in overcoming corns and calloused spots.

their natural desire for physical exercise. This particular inclination should never leave us. Even an old horse when it is released after being confined to a stable will often leap about and show an enthusiastic pleasure in physical activity. One reason why elderly human beings are less vividly enthusiastic about moving than an old horse is that they wear shoes that cramp the feet. Their shoes have so long discouraged walking and activity of any kind that they have lost the taste or capacity for them.

Perverved conceptions as to the requirements of a beautiful foot have been broadcast everywhere. One would think that Mother Nature had made mistakes in constructing this part of the body. The inconceivably silly idea that small feet are an enviable possession has done a vast deal of harm.

Misshapen
Feet

Many persons wear shoes that are too small for them. The poor feet are enclosed in airtight cases and compelled to assume the form of the shoe. The toes are forced out of shape, and even the bony structure of the foot itself is often changed, all because of the desire to conform to the style of the period. All this is hard on the spine and the nerves. It uses up vitality, and discourages the exercise which rebuilds vitality. It spoils the shape of the calf, and makes an ungraceful walk.

Do not imprison and bind your feet. Wear a shoe that will enable you to walk without restriction. Then your feet will be lighter and your face happier and fresher. For thousands of generations feet have furnished the only mode of traveling. Today their proper use will materially add to the bodily strength and vitality which makes for happiness and personal effectiveness.

To keep the foot healthy and beautiful, it should be bathed frequently, because shoes and stockings prevent the evaporation of the perspiration the skin constantly exudes.

If the skin seems sensitive, salt-water applications, alternately hot and cold, will help.

After bathing the feet should be carefully wiped. No moisture should be left between the toes. A massage with olive oil or cold cream is excellent, especially in winter when the skin is inclined to become dry and chapped.

It is better to cut toe-nails with nippers than scissors, and

then to rub them carefully with an emery board to smooth the edges. This protects the stockings. Dead cuticle should be removed with peroxide or cuticle oil, but the cuticle about the toe-nails should never be cut, nor the nails clipped down at the sides as is usual when manicuring the finger-nails. This may cause an "ingrown" nail.

**Fitting of
Shoes**

THE CHOICE OF SHOES.—As has been previously mentioned, the chief cause of foot troubles is badly fitting shoes. Here are some rules to follow when choosing your shoes:

1. The shoe should be long enough. The foot is always longer when you stand on it. There should be a half inch between the end of the big toe and end of the shoe.
2. The shoe should be wide enough to enable the toes to move freely but should not be too wide because it may cause rubbing and blisters.
3. The shoe should have a toe broad enough to allow the toes to be normal. Your toes naturally are as round as fingers. If the shoe is pointed or too short, the big toe is forced out of line and bunions may develop.
4. The inside line of the shoe should be straight. The old-time shoes usually were made with a pointed toe directly in the center and many foot troubles were caused by wearing such shoes.
5. The joint of the large toe should fall at the widest part of the shoe.
6. The shoe should fit snugly around the heel and waist of the foot, around the arch and the instep.
7. The shank of the shoe should be moderately flexible, unless the arch needs to be supported. A rigid shank tends to weaken rather than strengthen the muscles of a normal foot.
8. Select heels designed for the style of the last and best adapted to the work required of them. Shoes with extremely high heels if used at all, should be worn only on rare occasions.

Shoes should be frequently changed to rest both the feet and the leather, and when not in use should be kept on shoe-trees to hold their shape. Avoid stockings with seams on the bottom of the feet and those also which are too short or too narrow.

It is to be remembered that high heels are disastrous to arches and that elaborate shoes attract attention to an ill-formed as well as to a beautiful foot. But if the demands of style seem of importance to you and high heels seem required on certain occasions, that is no reason for adopting them for everyday wear.

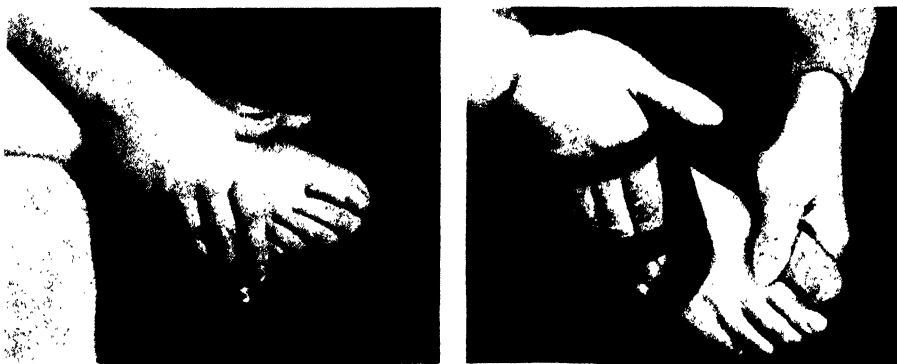
Undeniably, high heels worn constantly result in the permanent shortening of the muscles and tendons of the calf so that, when one then puts on low-heel shoes for sport or long walks, very painful strains develop. Frequent changing from low to high heels keeps the foot in much better condition and is a very sensible compromise between the demands of polite society and those of health and athletics. The well-dressed sportswoman can wear either high-heeled or heel-less shoes with equal grace.

Arches of the Feet

CARE AND EXERCISE OF THE ARCHES.—The health of the foot depends upon its arches. It should be remembered there are two main arches, not merely one. There is the longitudinal arch which is so obvious when looking at the foot and which passes from the toes to the heel and there is the transverse arch crossing the front part of the foot.

When in its shoe, the foot should rest on three points. If this is the case, no arch trouble will develop. Watch your shoes for foot troubles.

When the arches weaken, the feet become hot, swollen



Massage of the foot is particularly valuable both for the effect on the foot itself and the effect on the nervous system which may be reflex tension and discomfort in the feet. The foot may be massaged either with the hand, as shown in one illustration, or with a brush as shown in the other. Cold cream or oil may be used if desired. These will be found particularly soothing in winter, when feet have a tendency to become dry and chapped.

and sensitive. Pains are felt locally and in the ankle, calf and knee, although they may not be felt in the foot itself.

Sometimes relief may be had by wearing certain mechanical supports which put the foot into its correct position. These supports are placed inside the shoe. However, the wearing of shoes with built-in metal arches that grip the foot tightly is to be avoided. For when Nature is given such complete aid she accepts the assistance, shifts her responsibilities and soon fails to function at all.

There is but one way to correct arch trouble permanently. That is to strengthen the muscles and tendons whose laxity is allowing the bones to slip out of place. This can be done by wearing properly fitted shoes and by exercise.

Here is a group of exercises to strengthen weak arches. Cases of flatfoot so severe that they may not be benefited by these exercises, indicate the need of consultation with a specialist in this derangement.

Exercise 1. Outward roll. Remove shoes and stockings. Stand with weight on both feet; feet about six inches apart. Roll the feet outward 12 to 30 times, so that the weight of the body is supported on the outer edge of the feet. Lift the inner and under parts of the feet clear of the floor at each roll. Do this exercise twice daily.

Exercises for
the Feet

Exercise 2. Rising on toes, barefoot. Stand with feet parallel, six to eight inches apart. Rise on the balls of the feet, twisting heels inward and trying to grasp the floor with the toes. Do this 20 to 30 times, slowly, morning and evening.

Exercise 3. Lifting arch, barefoot. Stand with feet parallel. From the abnormal position with the feet relaxed and the ankles bending in, tighten up to a straight-leg, straight-ankle position. This will lift the arch from the floor and hold it in the normal position. It may not be easy at first to do this exercise without lifting the inner edge of the foot, but the exercise is so helpful that the ability to do it is worth considerable effort. Repeat from 20 to 30 times, morning and evening.

Exercise 4. Walk as nearly as you can on the toes, barefoot. This is not easy, but it is wonderful for strengthening the toes.

Exercise 5. Grasping with toes, barefoot. Grasp a large marble or a small solid rubber ball with the toes and take as many steps as possible without dropping it.

Exercise 6. Ankle bending, barefoot. Sit on a chair, resting your legs on another chair of the same height, your knees stiff, feet and toes stretched out in slightly pigeon-toed position. Then count four, at the same time bending the ankles and bringing the toes toward you as much as possible. You will feel a noticeable pulling of the calf muscles. Do this 50 times, morning and evening, or at other times when convenient.

These same exercises will also be excellent to make fatty ankles slender. Hiking, running, tennis, golf, dancing, all exercises that move the muscles about the calf and ankle, will tend to reduce fat about the joint.

FOOT TROUBLES.—When the feet burn and ache after exercise, look to your arches. Cold salt baths and massage with olive oil will prove helpful.

A bunion is an enlargement and irritation of the joint at the big toe. It is caused by fallen arches and by short, ill-fitting and badly designed shoes.

Exercises that strengthen the arches should be used. A zinc-oxide pad can be used to shift shoe pressure, and should



Toe-nails should be carefully cut, both to avoid ingrowing and to protect the stockings. The illustration shows the way to cut the toe-nail—straight across, not rounded at the corners, as in the case of the finger-nail. After cutting, the rough edges may be smoothed with pumice or an abrasive (emery or other paper or cloth), so that they will not catch on the stockings.

a corn or callous appear it should be removed with a caustic. Relief may be obtained by hot and cold foot-baths.

Foot blisters may be dried up by applying camphor. They should then be covered with surgeon's gauze and adhesive tape to prevent infection.

Patches of hardened cuticle can be removed by soaking them for several successive nights in hot, soapy water; then, after drying, rubbing with a piece of natural pumice stone and applying a little vaseline. Felt pads worn during the day will shift the shoe pressure which is the usual cause of these difficulties.

When corns appear between the toes, do not follow the general practice of using felt or cotton pads between the toes. They hold dampness and induce perspiration, preventing air from penetrating to the skin. A pad of lamb's wool is non-absorbent, remains drier and is far better for the purpose. Corns

Warm salt and water will stop chilblains from itching. A kerosene massage is an excellent remedy. For frost-bite rub the affected parts with pure oil of wintergreen or oil (not essence) of peppermint.

To correct ingrown nails, cut the nail right around the edge of the toe and then cut a V down the center of the nail. This will draw it away from the sides. A soothing salve or cream should then be used on the irritated flesh.

When the heels chap and the skin of the leg becomes dry, rough and "scaly," massage with olive oil, cold cream, or any good hand lotion.

Sweaty feet require persistent treatment. Sometimes they denote a constitutional weakness or nervousness, and steps to improve the general health should be taken. Local relief may be obtained by the use of astringent lotions which will tend to close the pores. Bathing in alcohol is the best remedy, as this kills the bacteria that grow on the moist surfaces, especially between the toes, and set up a condition of scalding and inflammation that increases the difficulty and is also responsible for most of the odor. Avoid tight leather shoes, and bathe the feet frequently in cold water. Change the stockings daily and have at least three pairs of shoes. These should be changed from day to day and should be well aired when not being worn. When cracks between the toes appear, wash with an antiseptic, and insert lamb's wool between the toes over the affected parts.

Excessive
Foot
Perspiration

THE EYES.—Undoubtedly the eyes are woman's most compelling feature. They also lend interest, attractiveness and

power to the face of a man. For eyes can be eloquent. Within five minutes they may glow with tenderness, flash with anger, melt with tears, glisten with hate, and twinkle with merriment. The fascination of beautiful eyes is due to the infinite variety of their changes.

Of course, eyes are made to see with, but what woman is satisfied to use them only for that? She knows that in them dwells a power as precious as sight itself, the power to fascinate and charm.

Care of
the Eyes

You may brighten languid cheeks with a discreet touch of rouge, your lips can be deftly accentuated by a touch of lipstick, those gray hairs can be hidden by a skilful twist, but the lines that gather around your eyes when you are worried and tired are a real give-away of age. You cannot camouflage your eyes. And when they look weary and worn and faded, youth goes, and charm goes with it.

All day dust and sun and wind conspire against eye health and beauty. They inflame the eyes. The lids become red and swollen, the eyeballs bloodshot, and the eyes themselves burn, itch, ache. They harass you with their dryness, they



An important exercise for the eyes is the one called "palming." It consists in holding the palms over the eyes, as here illustrated, without pressing on the eyeballs, while endeavoring to relax all the nerves of the eyes until, thus covered, they see nothing but the deepest black. At first, if the eyes are overstrained, there will be dancing lights or red spots or possibly a reddish glow; but as the eyes relax nothing but black will be seen. It is of assistance in this exercise to look at something dark before palming the eyes.

annoy you by their tearfulness.

Yet the majority of people never think of caring for their eyes. After a dusty motor ride, a day in the open, they cleanse their face and hands but never think of bathing their eyes, and so the eyes grow tired and faded.



Care of
the Eyes

An eye-bath, night and morning, refreshes the eye, both by removing specks of dust and by stimulating the nerves. The illustration shows the application of a boric-acid eye-wash by means of an eye-cup, a small cup which fits exactly over the eye, and is applied with the head held forward and held in place as the latter goes backward, the eye being open all the time after the instant of application. This allows the wash to reach the lids and all outer portions of eyeball, without dripping down over the face.

Just as there are ways of keeping the skin fresh and clear and young, so there are ways to keep the eyes sparkling and charming, unblemished by crowsfeet and scowl lines. It is said that bright eyes come from a merry heart. Certainly they are the index of your health. But a little wise care will do wonders to make tired eyes look young and keep them so.

CLEANSING THE EYE.—Night and morning you should bathe your eyes with a good boric-acid wash or a scientifically prepared eye-bath. This lotion or tonic will thoroughly cleanse the eyes and free them from specks of dust that may linger in them. Frequently it is these minute particles that irritate the tiny nerves and blood-vessels in the eye, so they become dilated and congested and look inflamed and uncomfortable. This eye-bath will also serve to keep the tender mucous membranes about the eye healthy and thus prevent the lids from being swollen and red. The eye will then appear clear and sparkling.

Shut the eyes and seek darkness. Slowly count twenty. On the tips of your two first fingers take a small bit of cold cream and begin to mold this around your eyes. Your fingers should press this in by a gentle rotary massage motion under

Ice Water
for the Eyes



The eyes need frequent rest and relaxation. One exercise which may be performed several times a day is here illustrated. It consists in placing the fingers together, curved like a cup, holding them over the eyes, and keeping them there while counting up to thirty.

the eyes; then glide the fingers lightly over the lids and eyebrows and over the bridge of the nose. Be careful not to press hard or to stretch the skin. Mold this way for at least two minutes.

Now take two cotton pads, dip them in a bowl of ice- or cold-water and press them smooth between the palms of the hands; this will also remove most of the water. Place them lightly over your eyes. Now relax. When the cotton becomes warm, put it in the ice-water; again press out, and again place over the eyes. When you remove these cool pads you will see that your eyes are clearer, brighter; their color intensified. The tensed muscles about them will have re-

laxed, causing the eyes to appear larger and the little lines to disappear. You will feel years younger—and look it.

This is an excellent treatment to take just before a dinner or a dance, or whenever you wish to look your best. It is a great favorite with business women and sportswomen and all who use and strain their eyes under sunlight or electricity. When taken several times a week it has been known to erase incipient lines about the eyes, or crowsfeet, and to bring new youth to tired eyes.

If the beauty of the eye is obscured by straggling brows, unwanted hairs may be removed with tweezers. However, the fad of reducing the eyebrows to a mere pencil line destroys beauty and individuality; and if they are not allowed to follow

the arch of bone that overhangs the eyes you may acquire a surprised expression that would be neither interesting nor becoming. Pulling the eyelashes and brushing the brows will stimulate their growth.

The Eye-
brows

EXERCISING THE EYE.—The eye is equipped with nerves and muscles and can, therefore, be strengthened by exercise

The eye, like the rest of the body, also benefits by exercise. The illustrations show the simple exercise of rolling the eyeball, looking as far up and to each side as possible.



just as can other parts of the body. There are a few simple exercises that are easily followed and will prove beneficial.

1. Focus the eyes on an object as far distant as possible. Then quickly focus them on the point of a pencil held a foot or less in front of your eyes. Repeat ten times.
2. Revolve the eyes about their sockets, looking up, then down, then to the right, then to the left. Describe a complete circle with the eyes slowly and deliberately. Repeat ten times.

Now that you have exercised the eyes themselves, it is wise to exercise the muscles about them. For the eye is like a jewel; its true beauty is realized only when its setting is perfect.

To strengthen the muscles about the eye, take these exercises:

1. Place your fingers on your eyebrows so that the two little fingers rest near the bridge of the nose and the first fingers are at the end of the brows. Press the fingers firmly on the eyebrows to hold them in their natural position. At the same time close the eyelids tightly. Relax. Repeat ten times.
2. Press the fingers at the outer corners of the eyes where the lines are inclined to appear. Press firmly, to hold the skin and muscles in their normal position, and at the same time contract the eyelids. Relax. Repeat ten times.
3. As eyelids greatly aid the eye to express emotion they may be exercised as follows: with both eyes open, very slowly close one while as slowly opening the other until the white shows all around the iris. Reverse. Repeat ten times. Do this exercise before a mirror to note effects.

**Resting
the Eyes**

EYE TROUBLES, THEIR CURE AND PREVENTION.—Resting the eyes is as important as exercising them. Never use the eyes after they grow tired. If they feel strained and eyesight seems failing, they should be granted at least three rest periods every day of at least ten minutes each.

One of the most certain and effective ways to rest the eyes is to cup the hands so that the fingers are close together

with the thumb placed against the index finger, then to place the hollowed palms over the eyes for three to five minutes. This should be repeated three or four times. This "palming" of the eyes is known to have greatly helped weak, defective and inflamed eyes.

"Palming"
the Eyes

When the eyes become bloodshot, their sparkle and color are obscured and their beauty gone. This condition is caused by irritation from foreign particles and by eye strain. It can be corrected by the use of a soothing, cleansing eye tonic or bath and by frequently resting and daily exercising the eyes. Warm compresses are excellent, especially when they are made of little bags in which have been placed camomile flowers and rose leaves.

When reading, writing or using the eyes, care should be taken that the light is neither too bright nor too dim and that

The eyes need care and regular exercise. One exercise for the eye, here illustrated, is to close them tightly, and then open them to their widest extent, repeating the process many times. The eyes may be stimulated and relieved from tension by the application of thin pads of cotton dipped alternately in hot water and in very cold water, as shown in the illustrations below.





The narrow eyebrow brush here illustrated may be used to brush out the eyebrows and encourage the hairs to grow in a shapely line. A very little cold cream or oil rubbed into the eyebrows and brushed out through them assists in making them smooth and glossy.

it falls over the shoulder at a correct angle.

Dark circles under the eyes are usually the sign of physical debility, and mental disturbance is frequently a contributing cause. Insomnia invites both conditions.

The best treatment is the removal of these causes. Local relief may be obtained by quickening the circulation about the

eyes. This can be done by massaging with creams and applying compresses according to the manner previously described.

When the eyes lose their sparkle and become dull and lusterless, the health is generally poor. Constipation is the usual cause of the difficulty and therefore a laxative diet should be adopted. The system should be toned by daily exercise and the eye treatment taken once or twice a week.

Drooping of Eyelids

Drooping eyelids are a natural characteristic of some types, but they may be caused and emphasized by dissipation or disease. Sometimes they are indicative of kidney trouble. The usual steps should be taken to improve the health, and local relief can be secured by the application of cold compresses. The diet should be watched and proper elimination assured.

Puffiness under the eyes, when temporary, is merely an evidence of fatigue and a need of rest and sleep. The eye treatment already described will prove helpful. When chronic

it may be due to a generally unhealthy condition of the body. This trouble should receive proper treatment.

For other eye troubles see *Eye, Diseases of*, in Volume VIII.

THE EARS.—While her baby is in the cradle, every mother should begin to train its ears. A baby's ears should always be pressed smoothly against the head when it is placed in its crib. If they are inclined to curl or sprawl, a silk or linen cap should be placed over them to hold them in the correct position.

If this care has been neglected early in life, projecting ears should be treated by tying a tight band around the head while sleeping. This compression, if persisted in, may cause the ears to assume the normal position close to the head.

Deafness arises from a variety of causes too numerous for detailed mention here. One curable and common cause is a blocking of the middle ear with an accumulation of wax or with mucus from a bad throat or sinus condition. See *Ear, Diseases of*.

THE HAIR.—Your hair is what you make it. It is a product of care and common sense. More than any part of your body, hair responds to intelligent attention, while the most naturally beautiful and luxuriant hair when neglected will soon lose its color, gloss and silken texture. The hair is strongly governed by one's physical condition. It has been called the thermometer of the system. Depleted vitality is expressed in dull hair; while nervousness and chronic fatigue



The Ears

The shape of the eyebrow has an important bearing on the whole facial expression and personality. Tweezers may be used as here shown to accent the natural shape of the eyebrows; but the fashion of narrowing the eyebrows to a fine line or otherwise altering their normal contour is destructive of much of the individuality of the face.

The Hair



The Hair

The ears may be bandaged in this manner at night before retiring in an effort to have them conform closely to the sides of the head. Care may be taken to push back the hair from the ears so that bandage may be applied closely.

frequently cause the hair to become either very oily or very dry. The hair is ruled by the body, so if you would have beautiful hair, keep yourself fit.

As already explained in a previous volume the hair grows from the scalp. You will readily realize that hair receives its nourishment from the blood which passes through the network of arteries and minute capillaries in

the scalp and that it obtains its sheen from the oil secreted by the sebaceous glands.

The hair itself is a hollow shaft consisting of a series of horny cells closely overlapping like shingles on a roof. This outer sheath is transparent and through it shine the pigment cells. When the surface of the hair is flat, it has the envied characteristic of being wavy; when the surface is round, the hair is straight. The shape of the hair surface depends upon its setting in the scalp. When hair grows out from the scalp *obliquely*, the surface is compressed and flattened, and therefore, the hair is wavy. When it emerges at a perfect right angle to the scalp, it remains round and straight.

Recently there has been originated a method of permanently waving straight hair. If the hair is healthy and virile, no harm should result from such a treatment, but it is to be remembered that the wave is no better than the hair that owns it. In a subsequent paragraph may be found the

proper method of preparing for and preserving a "permanent."

Hair, like every other part of the human body, requires three things for health and beauty: it must be cleansed, exercised and nourished. To keep the hair clean, it should be brushed every night before retiring, for brushing removes the day's deposit of dust and also takes away the refuse cast off by the scalp, for it must be remembered that the scalp is an excretory organ. When the hair is given a daily cleansing with a brush, a shampoo will not be necessary oftener than once every two or three weeks; in fact, once a month is better. Tar or castile soaps should be used, but should never be placed directly on the hair. A suds should be made by shaving the soap and dissolving it in tepid water.

Shampooing

When shampooing, first comb out the hair, give it a brisk brushing, then with a long-handled, narrow brush, or a sponge, apply the suds to the scalp. This can best be done by parting

In massage and exercise of the scalp we have a most efficient way to bring about an improved circulation to the scalp and hair-follicles, upon which the growth and nutrition of the hair depend. The illustration shows three ways of exercising the scalp. In the first the finger-tips are placed firmly against the back of the head, and the scalp moved backwards and forwards. In the second a fold of the scalp is picked up between thumb and fore-finger and rolled or kneaded. In the third the hair is lifted from the scalp and pulled.



the hair in small sections and scrubbing along each part with the soapy brush or sponge until you have gone over the entire head. When the scalp has been thoroughly scrubbed, the hair may be drenched with the suds and immersed in the water. Water that is too cool will not cleanse the hair and therefore warm water should be used.

The Scalp

Every movement made during the shampoo may be of benefit to the scalp if you will follow the direction of muscles and blood-vessels. The illustrations clearly show the method of manipulating the scalp. After a brisk rubbing, wash out the suds and loosen the hair from the scalp by pouring water from the bowl over the head several times. A cup or glass is well-adapted to this job. You should give the hair three sudsings and three thorough rinsings. A spray is the best way to send the suds from the scalp and hair. Keep the nozzle just about one inch from the head.

Hot-air driers should be avoided; natural drying in not too strong sunlight is best.

The easiest way to apply liquid to the scalp is with a medicine dropper. Part the hair in small sections and press the dropper filled with tonic as you draw it along each part. Continue parting the hair and applying the tonic until the entire head has been treated. The best tonics, however, are sun, air, massage, brushing and cold water.

Be sure to comb out the hair before you brush it. This will remove the tangles so that the brush may move from the scalp to hair-end without pulling or snapping the tender tips. Brush the hair for several minutes before attempting to curl or "set" it.

Cleansing the hair with powder or orris root between shampoos is sometimes recommended, but it is not really advisable. A damp towel wound around the head will help to remove dust and oil between shampoos, and brushing should do the rest.

When the hair is falling, when it has become harsh, brittle and lusterless, oil treatments are sometimes a great help. They are excellent also to keep healthy hair in condition. The olive oil should be warmed in a small cup and swabbed over the scalp in the manner described for applying the shampoo. Then it should be thoroughly combed down the length of the



These illustrations show movements in a thorough massage followed by the exercise of pulling the hair, which further stimulates the roots and encourages healthy circulation of blood in the scalp.



A complete massage of the scalp involves circular and back-and-forth movements to insure the rolling and kneading of every portion of it, until it moves easily on the head and is soft and elastic.



hair and massaged into the scalp. To open the pores of the scalp and urge it to receive the oil, sit for ten or fifteen minutes under a strong electric light or wrap the head in steaming hot towels before proceeding with the shampoo.

Brushing is the best of tonics for the hair. It exercises and stimulates the *erector pili* muscles, which are so important to the life of the hair-shaft; it exercises the hair-follicles themselves, and it cleanses the hair-shaft and polishes it until it glistens. The proper way to brush the hair is not down, but *up*. Grip the brush firmly, take a small section of hair and lift it up above the head, then place the brush firmly against the part, draw it across the scalp and then carry the stroke out to the end of the hair. After brushing each section, clean the brush by wiping it on a Turkish towel.

A good brush is a wise investment. The bristles should be of medium length and stiffness and set far apart on the brush. Wire bristles are to be avoided because they snap and break the hair. It is also important that the comb should have rounded teeth. Cheap combs usually have sharp teeth which split the hair. A rubber comb is best.

Scalp Massage

A thorough scalp massage exercises the papillae, relaxes the hair-follicles, stimulates the circulation and thus insures the health and beauty of the hair. Put the fingers through the hair until they grip the scalp. Use the pads of the fingers and *be sure that the scalp moves*.

Describe firm, pressing circles, beginning at the center of the forehead and continuing backward along the hair line to the nape of the neck. Now repeat these movements with the palms of the hands and, for good measure, give the hair some sharp tugs. For hair was meant to protect from pressure and shock and, as Nature thrives when it is called upon to do her duty, so such treatment will convert straggling, lank, lusterless hair into a radiant halo for the face and thus add to the beauty and charm of one's personality.

There is nothing more disastrous to the health and beauty of the hair than bleaching it with strong caustics. They sap the life of the hair and soon make it brittle and "dead." As one grows older, the hair is inclined to become darker. Though it may be regrettable, this is a natural condition, and it is advisable to adjust oneself to the change and not endeavor to



Treatment of the hair involves careful combing and brushing, which, in the case of dry hair, or a dry, tight scalp, may be assisted by the application of a lubricant to the latter. The combing should precede the brushing. In brushing, care should be taken to lift the hair from the scalp, and to reach every portion of it from above and below, thoroughly airing it in the process of brushing. The third illustration shows the application of oil with a dropper. The hair is parted in different places and just a little oil squeezed along the part. When every part of the scalp has been reached, it is thoroughly massaged. The superfluous oil may be taken up by dry gauze or other soft cloth rubbed along a part made in the hair here and there.

thwart the plan of Nature. Cleanliness, brushing and exposure to sunshine will do as much as can be done to keep the hair light without spoiling it with bleaches.

Usually dandruff indicates a neglected rather than a diseased scalp. Daily brushing, exposure of the hair to light and air, frequent massage and shampoos will quickly effect a correction.

When the hair loses its color and becomes dull and drab, it usually indicates depleted vitality, and before one can hope to correct the condition a more healthful mode of living must be adopted. Frequent massage and daily brushing should be the rule.

Oily hair should not be washed too frequently, as this only aggravates the condition. Brushing, massage, air and sunshine, together with a good general routine, will help.

Hair and
Its Color



Hair
Dressing

It is helpful to hold each lock of hair while it is being combed, so as to avoid the pulling out of healthy hair which may become entangled in the comb.

Gray hair, to be attractive, needs to be kept immaculately clean. It should be washed frequently and sunned. Bluing and other means of removing a yellow cast of the hair are not advised.

The modern coiffure makes wavy

hair most desirable. There are several ways of obtaining an artificial curl: by the use of curlers, which (unless sharp) do not injure the hair; by the marcel iron; or by means of the permanent wave. It is rather generally conceded that a weekly marcel is more detrimental to the health of the hair than is a semiannual permanent wave. And as the convenience and dependability of the permanent wave have won it so many devotees, the proper steps to take for its preservation should be considered.

The chief boon, besides that of convenience and beauty, which permanent waving offers, is that it permits the hair to be brushed daily without spoiling the wave. The marcel wave prohibits this practice. Night and morning the hair that has been permanent-waved should be strenuously brushed for several minutes. This will beautify the wave, for it beautifies the hair, and it is to be remembered that the wave is no better than the hair that holds it.

However, a permanent wave tempts its owner to wet it frequently. This should be avoided, for hair so waved is subject to dryness and the continued use of water but aggravates this condition. If with each brushing and combing it is care-

fully shaped to the head and the wave set for a few moments with combs, it will grow increasingly attractive. The importance of frequently brushing and combing the hair cannot be exaggerated.

BALDNESS.—For treatment, see *Baldness*, Volume VII.

SUPERFLUOUS HAIR.—The radiance of a fine skin may be blemished by the dark shadow of superfluous hair. Although American women are especially embarrassed by it, their foreign sisters are quite the contrary, for in other countries it is believed that superfluous hair is the result of vigorous health. However, since it is taboo here, the ways and means of eliminating it will be considered.

Removing
Hair
Growths

When this hair is little more than fuzz it is best not to tamper with it; for practically all effective methods of removing hair are either painful or lead to the growth of a harsh stubble. If dark, it can be bleached by triweekly applications of peroxide and ammonia. If there are a few stray hairs, such as sometimes appear about the chin and lips, they should be plucked out with tweezers. This will not encourage their growth, as so many think.

A decided growth on the face and arms may be removed with hot wax.

This is a trifle painful, but effective. The operation, however, is one which should be undertaken only by a skilful operator. The same method may be used to remove hair on legs, though some persons prefer to shave them



In brushing, as well as in combing the hair, one hand may be employed to hold the locks that are being brushed, while the other hand does the work of brushing.

and then to smooth the skin by rubbing it with pumice stone while taking a hot bath. This method is as easy and effective as any, provided the skin is tough enough to stand it. Depilatories which dissolve the hair may also be used on the legs and arms. They sometimes irritate the skin, but if careful experiment shows them effective and not irritating they may be used. Under the arms, a razor is usually more satisfactory as a means of removing hair.

THE TEETH.—Vital factors in beauty and obvious indexes to health are the teeth. What a disappointment it is to see a lovely woman or a handsome man smile, only to reveal jagged rows of dark, discolored teeth!

Not less important is the part the teeth play in the matter of health. One unclean, decayed tooth can rack the body with pain, and can so affect the physical and mental condition that one grows logy, cross, nervous, discontented, and forgets how it seems to feel well. Surely parents can grant their children no more helpful heritage than that of healthy gums and strong teeth.

**Growth of
the Teeth**

Even before birth the destiny of the teeth is decided; and the expectant mother who is solicitous for the future of her child is careful to eat a diet rich in vitamins and mineral salts, a diet plentiful in rough, coarse foods, and to keep her own mouth (by the use of cleansing powders and antiseptic washes) clean and wholesome.

Early in life mothers should impress their children with the importance of night and morning tooth-brushing, and thus form a healthful habit to be continued throughout the entire lifetime.

It has been definitely established that it is seldom, if ever, wise to pull the milk teeth in an effort to hasten or make way for the second teeth. Unwise extractions are likely to cause irregularities of the second teeth.

With the appearance of the second teeth comes a time of great importance. Parents and dentists must then confer regularly, and if the teeth do not erupt normally the jaws must be expanded to accommodate them properly. Bands and screws are used with excellent success in correcting wayward teeth and inadequate jaws. The cost of this attention is little in comparison with what parsimonious neglect may

cause, for crooked teeth not only destroy the beauty of the mouth, but are an easy prey to infection and decay and a decided handicap in the development of personality. During these years parents should accompany their children to the dentist two or three times every year.

It should be remembered that adenoids have a decided effect upon the formation of the roof of the mouth and the jaw bone, and hence on the regularity of the teeth. See *Adenoids*, Volume VII.

The x-ray is of vital importance in matters pertaining to the teeth at this time. It is indeed a serious pity that its aid is not more regularly sought.

A tooth is made up of several substances, the principal portion consisting of a bone-like material known as dentine. The visible portion is completely encased in a sheath of hard enamel. The invisible portion is embedded in the gum and in the alveolar process of the jaw-bone. The root thus embedded is covered by cement-like material (cortical substance). In the center of the tooth is pulp containing nerves and blood-vessels. The teeth obtain nourishment from blood supplied by dental arteries. Thus the general physical condition in the main determines the health of the teeth and gums.



The brushing of the teeth should be supplemented by the use of dental floss, as shown in the illustration, in order to dislodge small bits of food between them. The thread should be drawn slowly and firmly between the teeth, care being taken not to injure the gums.

Tooth
Structure



Since the teeth are dependent for health on the circulation of blood through the roots, they are greatly benefited by exercise and massage of the gums. After thoroughly washing the hands, place the thumb and forefinger in the mouth, as here illustrated, and massage the gums from both sides simultaneously.

However, the teeth must also face exterior hazards. Perhaps the greatest of these is the decay of food particles which lodge between them. The fermentation and degeneration of these foreign substances encourage decay at a rapid and disastrous rate. Meat, being an animal substance, is quick to decompose, and when its fibrous particles lodge in the crevices between the teeth the enamel is

speedily attacked. An indication of the harm that neglect causes is the formation of a dark (or in some cases white) encrustation called *tartar*. Therefore all who would have beautiful, strong teeth, and would avoid the dire consequences which follow in the wake of decayed teeth, must *guard the gums and clean the crevices*.

The soft, rich, cooked foods that are featured on the menus of the present day have brought artificial methods of cleaning the teeth. If the eating were natural, the coarse, harsh, uncooked roots, herbs, vegetables, and raw juicy fruits would keep the teeth clean instead of contaminating them. Conclusive proof of this fact is that the teeth of savages eating natural foods are invariably strong and sound and generally remain sound throughout life.

The tooth brush has come to the aid of our coddled teeth

and gums. The brush should be moderately soft, the bristles long, resilient and uneven, and shaped to conform with the lines of the teeth. It should not be rubbed to and fro across the teeth, as is the prevalent custom, but with a rotary movement. Water, neither too hot nor too cold, should be used, and this cleansing should take place night and morning and when feasible after the noonday meal. Realizing how many germs float about the mouth and teeth, it is wise to have several tooth brushes which, after using, can be dipped into an anti-septic solution. A tooth brush a month should be your rule; yet few people adopt this obviously sanitary code.

But brushing the teeth is not alone sufficient. Often even a brush cannot clean the tiny crevices where food and decay lurk. Therefore water should be swished to and fro between the cheeks.

Since the teeth receive some degree of nutrition from the blood which circulates through the gums, the latter should have a few minutes of massage every day. This can be done by pressing the gums with the fingers or by rubbing them with the smooth back of the tooth brush.

To prevent the accumulation of tartar, to keep the mouth sweet and to polish the teeth, a tooth paste or powder is essential.

When the teeth are discolored, they may be cleansed with a brush which has been dipped into bicarbonate of soda. This is especially whitening for teeth which are discolored by smoking.

It is regrettable that more persons are not aware of the cleansing powers of the mouth wash. Water forced between the teeth has a very high cleansing value. It will release many threatening food particles which even the best of tooth brushes will fail to reach and remove.

When the gums are tender, sensitive and prone to bleed, there is nothing better than a massage with the smooth back of the tooth brush, or with a rubber tip placed over the first finger, this to be followed by an astringent mouth wash. For the mouth-wash will tighten and tone the gums and harden the supersensitive skin. It will also combat halitosis (bad breath). When a mouth-wash is not available a solution of warm water and table salt will also be found beneficial, and indeed it may

Tender Gums

be doubted if anything is better than a salt solution.

To remove food particles which have stubbornly lodged between the teeth, nothing excels dental floss. The thread should be drawn slowly and firmly between the teeth, taking care not to bruise the gum.

The power which teeth, good and bad, exert over health has been mentioned. Therefore this suggestion will not seem amiss: *Visit your dentist twice a year.* Decay progresses with amazing speed; a tiny crevice today may mean a lost tooth within the month. Semiannual tooth inspection will avert much suffering. At such times the teeth should be cleaned by the dentist, and any decay discovered should be treated.

And do not neglect the x-ray. It is an oracle which should be consulted once a year, and yet it is generally neglected. Such a statement may seem far-fetched today, but it is a health habit sure to be universally adopted, as people grow more appreciative of its truthful revelations and of the influence of strong, white teeth upon health and beauty.

Eating habits affect the teeth in two ways. Soft foods are responsible for the general lack of tone in the teeth, and in the gums and jaws which nourish them, because they do not receive their normal exercise. The second effect of food upon the teeth is a nutritional one, the fault here being a lack of the correct minerals and vitamins to nourish them. Naturally this nourishment is more important in childhood when the teeth are forming. Its effect is maintained throughout life.

The interior of the tooth is not dead. It contains the pulp, which is living tissue and receives circulation through the openings at the base of the roots. When the general circulation does not contain the correct ingredients for tooth growth and maintenance, the minerals are dissolved out from the inside and the tooth becomes soft and spongy. This is evidenced by the fact that when women bear children on a demineralized diet their teeth are impaired, because their blood is robbed to nourish the bones of the developing fetus.

Tooth
Growth

DIET AND BEAUTY.—Indeed, the question of proper diet and nourishment bears on beauty culture at every point. Bad teeth and foul breath are perhaps its most direct relation, but the health of the skin, the beauty of the eyes and hair, are also tremendously affected by our eating habits.

PERSONALITY AND SOCIAL RELATIONS

Section 10

THOSE who make health and wholesome living the basis of their lives need not be at a hopeless disadvantage among the apparently artificial details of what is called "society." The wish to associate with our fellows, to be received and welcomed by them, is a natural one. Normally, health of body, with its proper accompaniment, health of mind, should help to put one into happy relations with one's fellows. The healthy person need not be classed with a minority group. He should feel at home with people everywhere, and in the natural expansiveness of a healthy and generous life should be like the Latin poet to whom nothing that was human was foreign.

Still, because social life has developed certain external forms and ceremonies, some people seem to feel ill at ease in society, even when they have within them every possible basis for happy human relationships. Because they do not understand how simple these things really are, and are unable to gauge the value of their own attainments in a new and unfamiliar life, they may allow very little things to check and repress them, and put them at a disadvantage. This may be particularly true in the case of those who come from the newer sections of the country to old and settled communities. They naturally have to make some adjustment to new conditions, just as the newcomer in an undeveloped country has to make his adjustment to the demands of a life which requires more hardihood of body and nerve than he has hitherto had to develop.

Social Life

On scrutiny, the routine of social life will be found to be merely certain conventionalized methods of doing away with the barriers between people, and letting human kindness find its own expression. But much as we may wish to depend just on native goodness and kindness in our relations with our fellow men, everyone knows that one cannot go far with any

group of people at any level of life without finding oneself face to face with conventions and aloofness. Every group is conventional in some way.

Living, in all its minor details, is an art, and those who have been able to give special attention to this art have a great advantage over those who have not. Many persons who did not spend their youth at the apron strings of a French governess are acutely conscious of this fact, and find no solution of their problem in the reflection that they have had more important things to think of than their manners. For the benefit of such persons we shall try to analyze the principles involved in the accepted rules of social intercourse.

**Social
Activities**

SOCIAL ATTITUDES.—The social personality is primarily a matter of attitudes. It is the outer manifestation of the inner spirit through dozens of minutiae. And the right social attitude must begin with an attitude to yourself. What is the attitude to themselves which most of the people who set the social standard seem to have? In the first place, it must be noted that however democratic we may feel, we must recognize that the arbiters of manners, the people who set the standard in social behavior, dress, and all the outer esthetic manifestations of the personality, have always been the rich and the economically and personally powerful. This polish, this ease, this exquisiteness, is primarily an expression of the sense of superiority among the people who, in one way or another, have been able to rule over others.

In every country in the world, manners, dress, and social life as a fine art have had the same origin. Some people manage to get on top—and then these people, feeling themselves the lords of the earth, do whatever strikes them as pleasing and agreeable and calculated to make them enjoy what they have won. This being so, good manners, the customs of the ruling circles in all countries, are basically alike. As one goes around the world, it is easy to observe that the sections of various nations which differ most are the middle classes. The traits we think of as distinctly English or German or even Chinese do not belong to the small circle of those who constitute the ruling class in those countries. They belong to the people in moderate or comfortable circumstances below this group. These are the people with local, racial, religious, or social idiosyn-

crasies. The rich, the great, the princes, the socially important, in all countries, tend to be alike. This is partly because they travel about a good deal and so take on a kind of international personality. But this does not entirely explain it. For even a cannibal chieftain who never was away from his island is likely to impress the visitor as having manners and attitudes that are somewhat like those of socially prominent people elsewhere. Early visitors to the South Seas report again and again that, whereas the ordinary savages were rude and afraid, and full of superstitions with regard to the visitors, the chief proved to be an intelligent man who didn't take the notions of his tribe too seriously, and was open and affable and ready to meet the foreigner on reasonable terms. Many travelers have noted that savage chiefs show readiness to

Social
Manners



The young man here who steps aside to let the girls pass ahead of him may be merely following a polite convention, but the convention expresses the spirit upon which the happiness of mating and family life is founded.

drop their own conventions and adapt themselves to the ways of foreigners. In their ease and dignity and comparative freedom from "notions," they present the counterpart of the manners and customs that belong to ruling classes in civilized lands.

Now if one analyzes the qualities that are beneath the finished details of social custom or dress or bearing, one finds, in those who have set the standards in these things, the kinds of self-development we have already discussed—the lithe and vital body, the freedom from emotional inhibitions, the flexibility of mind, and a natural independence and self-sufficiency of character. It cannot be said that every person of fine manners has all these attributes. But the standard of social bearing and custom has nevertheless been an outer reflection of these qualities.

On the other hand, certain things that have been considered good or desirable have never been especially associated with fine manners. Take scholarship, for example. It often indulges in vehement debate and seems positively inimical to manners. Take all forms of Puritanism and prudery. They stiffen the personality. They spoil good-fellowship. What social manners glorify—what all social life has always valued above all things—is neither scholarship nor virtue nor skill, but social grace. And almost anyone who has genuine social grace has always, and in all circles, found himself welcome. The stories of the world are full of instances of the natural man, the self-sufficient, self-dependent person from the wilds, who walks into a grand drawing-room or a court, or some other socially exclusive place, and becomes quite the center of attraction.

PERSONAL INDEPENDENCE.—What is the quality which the prince and the hero from the wilds have in common, and which other men seem unable to get, no matter how much they polish their manners? It is the sense of superiority. There is no one in the world to whom they need to look up. They depend on themselves and do what seems right without fear or favor. The prince or other person born to position has it because in his group he is at the top. The simple hero from the wilds may have it because he feels he can calmly look the whole world in the eye.

Perhaps it is not so much a sense of superiority as the absence of the sense of inferiority. This is so important that it is almost the beginning and end of good manners, of real social ease anywhere and under any circumstances. One can do almost anything if one does it without apology or fear of criticism. We all know it. We all realize that the person who seems to have the inside track in social life is primarily the person who sets the standard instead of waiting for someone else to set it. He feels secure. He just goes ahead and does what is to be done. In most people this ease is the product of training and social experience. It is also an attitude of mind which belongs to those who hold a high place in the world.

On the other hand, nothing seems so underbred as an excessive fussiness about minor manners, a tendency to wait and see what other people are doing, a fear of criticism or of other people's opinions.



Modern social life tolerates a degree of informality in posture as well as in manners that would have been objectionable a generation ago. Such lounging postures are attractive only when the body is shapely and supple. Much of the overdress and rigid decorum of our ancestors was for the purpose of disguising their imperfect physical development.

The beginning of social training then, and the basis of all really good manners, is an independent and self-respecting attitude to yourself, and a freedom from inhibitions, inferiority complexes, and the whole paraphernalia of cramping influences. If you are a real person, free, healthy, sensitive and emotionally responsive, quick to use your natural wits, and at once trustworthy and independent in character, you are on your way to being a gentleman or lady—the kind of person that gentlemen and ladies have been from time immemorial, in all lands and under all circumstances, by whatever names they have called themselves—princes, lords, baronets, or just the “four hundred.”

Just as “smart” clothing is designed primarily to hang on slender, lithe figures, so manners are designed to hang on people of distinctive personality. The detail of manners is a fine training. Because it concerns very slight and instinctive reactions and ways of doing things, it is something that it takes time to acquire. But just as the *style* of clothes depends on the kind of figure you have underneath, so all conventional manners and social polish depend on having real personality to start with.

There is nothing social groups punish so ruthlessly as the inferiority complex. The inferiority complex is what is the matter with social climbers. It is the thing that most frequently causes a man to be left out of clubs, or rejected by the girl he is interested in. It is at the bottom of most affectation, showing off, gossip, snobbishness, and other obnoxious social habits. It is, of all things, the most uncomfortable to have around. And since social life is mainly designed to enable people to be comfortable together, it is instinctively and automatically barred. You can break all the rules in books on etiquette, yet incur less social snubbing than you are likely to incur if you are terribly embarrassed over one mistake, or so afraid you might make a mistake that you are afraid to move or to talk.

The greatest mistake that people of limited social experience or training make when coming in contact with persons of a superior social class is either to show them undue respect, or to be too much afraid of making a mistake. There are always mean souls who have social position, not because it properly

belongs to them but because they were trained to the attitudes and manners of their betters, who will take advantage of this.

One may recognize that there is a certain finesse of custom which is both charming and valuable in itself and difficult to acquire. But this recognition does not involve bowing down and worshiping the possessors of it and letting them walk on you. Manners are fine things, but real people are more important. And there is almost no place where being a real person counts so much as in the so-called exclusive social circles. Moreover, real people always know each other and get rid instinctively and by mutual agreement of any small conventions or notions that may stand between them. Don't look up to socially important people. Respect them when you meet them only for what they are actually worth as people. You will get along better with them that way.

In the second place, don't believe that there is any absolute, final and mysterious code of etiquette and behavior which is the sacred possession of this thing called "society." There isn't. There is no absolute and universally accepted social way of doing anything. Social custom changes all the time and varies from place to place. The books of etiquette are partly out of date as soon as they are printed. Of all the rights of society, the most cherished, the most universally valued and flaunted, is its right to break all its own rules.

**Instinctive
Reactions**

Don't believe that good breeding is the sacred property either of birth or inherited wealth. This is the most common and general of superstitions, and it is the one that those who have either wealth or birth are interested in keeping up. Many otherwise superior people born in humble circumstances are hampered in all that they undertake by this idea. Whoever you are, you can duplicate the breeding of a prince, provided you can give yourself the corresponding training, and provided, also, that you have the same general attitude to yourself that the prince has.

It is true that any training that affects the unconscious, the instinctive reactions, and depends on very fine and delicate uses of mind and body, is hard to acquire in maturity. Nevertheless, enough can be acquired to enable one to pass muster, provided one gets rid of the sense of being somehow inferior. Not all who had social training in youth learned their lessons

Learn by
Doing

well. Not all are of the superior personal material which their position implies. You probably have a chance to equal and more than equal most of them on their own ground.

Learn to see the sacred hocus-pocus of etiquette and



When the young man in the picture is presented to the young woman by her friend, the former, though expressing courtesy and friendliness, remains seated. The convention expresses the natural and instinctive deference which civilized man has developed for woman as the center and creator of the home.

society in its true light. Value what represents genuine superiority of personality, and what represents also the finest of the fine arts—the genuine delicacies of conduct. And at the same time value yourself and people as people. There are two general rules growing out of this right valuation which almost anyone whose business it is to train people socially will give you. Don't ask social advice. Make up your mind as well as you can what is the thing to do, and then serenely do it. Use your eyes and your wits, and, if necessary, quietly consult a book of etiquette. But don't go around asking anyone whether to leave cards or send flowers or call first.

In the second place, never allow yourself to appear embarrassed. Whatever mistake you may make, conceal your own awareness of it, and if anyone criticizes you act as if he were a fool to fuss about a little matter like that. Of course, you don't need to make the same mistake again. Society depends for smooth functioning, on everybody doing little things in much the same way, and some social experience leads most sensible people to see the value of doing these things easily and in the accepted style. But remember that there are few situations which good sense and good feeling won't carry you through with credit. Fall back on those, and then go on serenely.

KINDNESS AS THE BASIS OF SOCIAL LIFE.—Next to self-respect, kindness is the basis of all social custom. Most people would put kindness first. One is told again and again that if one is genuinely kind-hearted and willing to please one will be socially acceptable. This is true if one also has self-respect and native independence of mind. But anyone can see for himself, by observing the people who seem to have the social dominance in their various groups, that independence, with all the ease and poise it carries with it, is as important as kindness or courtesy. Self-respect or independence, ease or poise, whatever one calls this quality, even when unaccompanied by kindness and courtesy, succeeds all the time. It gets invited and respected. Its presence seems somehow to flatter any group. But kindness and courtesy without this independence often get one snubbed or disregarded or used as a doormat.

**Kindness in
Social Life**

Nevertheless, the detailed codes of society, while they imply always the maintenance and respect for personal dignity, are mainly crystallized kindness and crystallized reverence. Practically every convention is a standardized way of expressing the utmost consideration and kindness for the other person, from the forms of address in letters and in conversation, to greetings and good-bys, gifts, calls and cards. And genuine kindness goes a long way in dictating what one should do under any circumstances. In observing or learning any social custom one should always try to see the real reason for it—the kindness or consideration or respect it is intended to express—and make it thoroughly one's own.

To observe other people, to avoid what hurts or offends, to try to do things in the most pleasing way, makes for charm and social attractiveness. To forget oneself in pleasure in being with others, to enter whole-heartedly into social activities, makes social life worth while to oneself and others alike. Here again, one must value people as people. One's manners should be adjusted to the person—as a person—and not to the externals of his or her social position. Genuine emotional release—a readiness to feel and to respond and to enjoy, and to express emotions of good-will or pleasure freely—is an almost indispensable basis of the happiest social contact.

SOCIAL CONVENTIONS.—As has been said before, the details of social grace are the product of training. Social life is a matter of acrobatics. The things people do together, and enjoy doing, are things that have to be learned and which require a delicate kind of skill. This is true of almost everything, from handling one's fork properly to fine arts like bridge playing and dancing. None of them come naturally. All of them require fine adjustments of body and mind. Moreover, in any social group the things that are done together are rather severely standardized. It is too inconvenient to be in doubt about things like the side of the plate on which to place the knife at dinner or the form in which to write an invitation to a wedding. There are general matters which can be settled once for all, and most of them have been so settled. But custom differs in different social groups and on different economic levels. In one group and at one level, an informal invitation to dinner means wearing a dinner jacket. In a

different group it does not. Each coterie develops certain ways by mutual agreement.

There are in general two kinds of social custom. There is the custom which is standard for practically all the well-to-do everywhere—for the people who maintain social life as a conscious form. As other people rise in the scale of economic achievement, they tend to approximate to this custom. And there is the special modification of the code or custom which belongs to certain groups or localities.

Social
Surround-
ings

Whatever the modifications may be, there is a permanent body of social custom which is but very slowly altered. Once one understands the principles involved, one can make one's own modifications or adjustments to individual groups, as one wishes.

The present purpose is merely to point out the principles involved in various forms of social training, and to give suggestions to illustrate its principles. Any person of good feeling and intelligence can then follow the matter up for himself.



Positions that are graceful and relaxed without suggestion of sprawling, may be attractive or the reverse. To observe the effects of such positions upon different types of costume is helpful. It is of assistance also to study the lines of the body in the same manner when clothed in a manner to permit study of posture.

SOCIAL TRAINING OF THE BODY.—One may have a beautiful and beautifully trained body, and not know how to use it in a drawing-room. Social movements have to do with small, soft and delicate things—with holding teacups and moving on rugs and avoiding awkward motion. People used to moving among these things naturally make all the minor physical adjustments necessary to do it with the least trouble to themselves and others. But if you are used to striding down a country road, no matter how well you walk, it is best to alter that stride a bit when you go across a slippery floor in a ballroom among crowds of people to greet your hostess.

Social life is now much more informal than in the good old days when entering and leaving a room, especially if one belonged to the half of humanity that wore hoops, and getting into a carriage, were matters of elaborate ritual. A lady used to be known by the way she entered a carriage. But few people now judge a lady by the way she climbs in and out of a rumble seat.

Yet, as a matter of fact, we are passing judgment on these movements all the time. There is a largely unwritten, but steadily applied and continually modified and recodified body of laws, about social postures. Parents teach it to their children. Girls and boys learn it, partly by precept, partly by example, in private schools. Actors and actresses learn and practice it as part of their profession.

While there is a constant slight alteration of the laws of posture and the handling of the body, in accordance with changing styles in clothes or furniture, new ways of dancing, changing social ideals—nevertheless, there is a good deal that does not change much, because it involves certain fundamental laws of grace. Strindberg, as a raw Swedish peasant boy in Stockholm, looking with envy upon the easy and finished gestures of the people who were “society” in the capital, trained himself to walk and to carry his arms by going to the museum and observing the Greek and Roman statues there, and then going home and practicing these attitudes for hours before a mirror. At first sight it might seem that naked athletes in Greece, two thousand years ago, and late Victorian personages, all done up in idiotic clothes, in the stiff Nordic capital city,

were inseparably parted. But the laws of grace, of ease in handling the body, remained so much the same that Strindberg felt that by imitating the figure of Apollo bounding over Olympus one would learn how to walk in a long-tailed coat in a ballroom.

THE SOCIAL USE OF THE BODY.—There are certain things that have always been taught about the use of the body. If one observes statues or pictures in a museum, one can see that, from generation to generation, they have



Correct posture in standing, and a graceful poise of the body while walking, may best be practiced before a mirror, in a bathing-suit or other costume which shows the whole figure. Properly pursued, this practice tends to prevent stiff and unfavorable positions.



been generally practiced. They are altered for brief periods, but in the long run humanity returns to them again. There have been periods when it was fashionable to be fat. There have been periods when one strutted or practiced a mincing

**The Socially
Graceful
Body**

gait. There have been times when the stomach was hollowed and the chest thrust forward. Many of us had foolish teachers in our youth who told us to turn our toes out when we walked and crook our little finger when we picked up a cup. But these things quickly pass and change. As one can see by the long record of art, fundamentally the standard of fine bearing and social posture does not greatly change. In our own time what is fashionable is mainly in accord with this long tradition.

The use of the body for social postures depends on one great and fundamental principle. *The socially graceful body is never tensed.* This is so important that there are certain limp, somewhat languid people, who haven't a proper set of muscles and can't use their bodies properly in any game, who, nevertheless, in social surroundings, manage to look very distinguished. The best developed person, on the other hand, looks crude if he carries his athletic energy indoors. An experienced actress who is now teaching the art of posture to girls in a finishing school has one absolute rule for right social attitudes—"When in doubt, relax." Relax, and your hands and limbs will fall into place naturally. Relax completely and then forget yourself.

The second great rule is that you find the easiest possible way of doing things. The socially graceful person is the person who never apparently puts himself to any trouble. He appears to make no physical effort.

The third principle is that you foresee your movements and plan quickly, so that whatever you do you may do with complete assurance.

Most of the classic teaching with regard to walking, standing, sitting, stooping, entering and leaving a room, illustrates one or all of these principles.

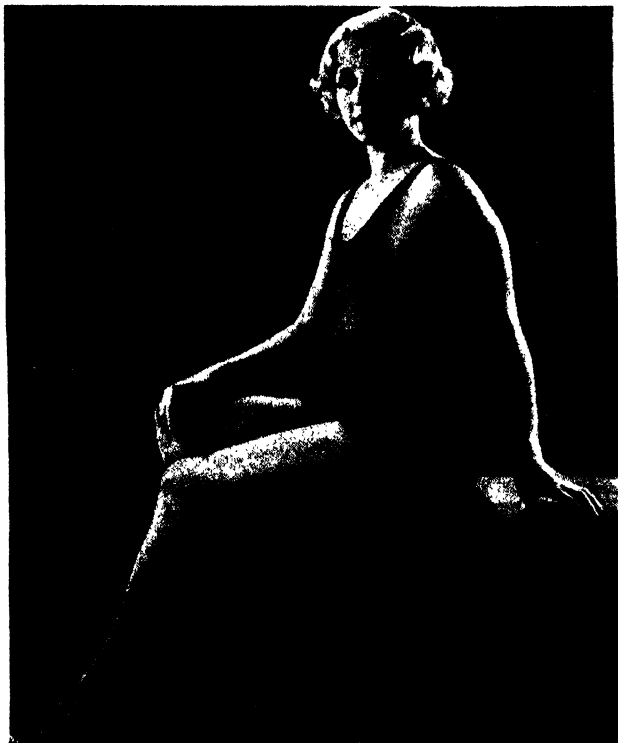
WALKING.—In the old days the stately entrance and progress down the drawing-room of a lady or a gentleman was observed by interested and critical eyes. And, stiffly corseted as the Victorian lady was, the beautiful walk, so often described in old books, was essentially the same way of using the body as is achieved now and then by our slender, long-limbed, scantily clothed young maidens. The body was erect but not stiff, the step was gliding and long, the impression was one

of rhythmical and effortless propulsion forward. Among some nations where food and outdoor life keep everyone slender, and the climate is so warm that people habitually from childhood move about barefooted and barelegged, with very light foot covering, most people walk in this way. The people of Ceylon do, and it is a pleasure to see them. The West Indian negro girls do. It is the natural walk of human beings thoroughly flexible and active and not encumbered with flesh. And, for all the clothes, corsets and hoops, the beautiful and "willowy" woman of the age that developed girl's finishing schools, and manners as a code, was apparently expected to progress in some such style.

Correct
Walking

To achieve a good walk is a matter of practice. The best models to observe are distinguished actors and actresses in really good theatrical productions. Of course, on the stage, different kinds of walks express different kinds of character and not every kind of walk is therefore to be imitated. But actors and actresses—good ones—have to learn to walk, and by observing them one can deduce the principles of walking.

The first and perhaps the most difficult thing to do in cultivating a walk which is socially attractive --the one which



An upright posture in sitting is as important as an upright posture in standing. The various relaxed positions in sitting do not imply a slumping of chest and shoulders. The illustration shows the erect position in sitting, with back straight, chest out and shoulders back.

Exercises for
Posture

enables one to wear clothes with distinction and move easily in social groups—is to find the natural poise of the body. One must be erect, and yet the body must apparently relax and swing easily. Two exercises, taken alternately, will enable one to find this natural poise.

Exercise 1. Stand with feet somewhat separated. Droop forward from the waist till your fingers touch the floor. Swing from the hips, neck limp, shoulders relaxed, just a dead weight. Slowly, with arms and neck and chest still swinging limp, bring yourself up inch by inch to standing position till you are quite erect, but still feel relaxed. This should be the proper poise of the body in walking. However, so many people have malformations or rigidities of some sort that it is necessary to check up this exercise with a second way of finding the position.

Exercise 2. Stand with your back to the wall, head, shoulders, buttocks and calves touching it. Now you are perfectly erect. Move a step or two away, and relax till you have the feeling of being poised or of swinging from the hips which you had at the end of the other exercise.

Practice these exercises alternately before a mirror, and keep at it till you have what seems the graceful and easy carriage.

Once the carriage is found, the actual walking seems to come more easily. The step should be as long as is comfortable, the foot should be pointed straight forward, not turned out. Start with the heel, and use the whole foot to propel yourself forward, ending on the great toe. The Ceylonese and other primitive people who walk well have well-developed great toes. The whole foot should arch and bend easily. This means, of course, comfortable shoes, without too high heels. It is quite possible for a woman to move attractively and rhythmically in a drawing-room on high heels, if she has a well-trained and well-exercised foot, and the shoes themselves are roomy. But she cannot keep it up. A few steps are all one can do in such footgear. A good walk is rhythmical. In practicing it is well to walk to music or, if one is walking outdoors, to walk to a kind of inner tune.

STANDING.—Standing easily and gracefully is harder than walking. To do it one should go through the same process

of finding one's natural poise, in relaxation, as was described under *Walking*. Having established the carriage, one should find the position of the feet which makes it possible to stand most gracefully and with the least strain. It will be found that one stands far better if one foot is advanced, and the body swings backward slightly over the back foot. As for the arms, let them hang naturally. One good old finishing-school and actor's rule for the management of the hands when standing with arms relaxed, was this: Imagine that you are holding a little bird in each hand. It is soft and tender and can be easily crushed. Hold it gently, but don't let it fly away. One can take advice like this for what one thinks it is worth. But if you observe the hand hanging by the side of the mirror in the position described, you will see that it is rather attractively curved. However, one may do about anything one pleases except clenching the hand—which is exactly what many people do. This looks nervous and strained and communicates strain to the whole bearing. The various famous classical statues give a great variety of interesting poses in standing. It is interesting to study them, not in order to imitate them in detail, but to get the fundamental thing—the natural and graceful poise of the body.

STOOPING.—There is probably not one person in a hundred who, when asked to pick up something from the floor, will assume either an easy or a graceful posture. Gymnasts and teachers of



Grace in
Standing

With proper exercise and diet, and especially with proper care during periods before and after childbearing, a woman may keep an attractive posture and figure through life.

physical exercises frequently advise one to make a dropped handkerchief an excuse for taking the good old bending exercise from the waist, in which one touches the floor without bending the knees. This may be healthful, but, seen from almost any angle, it is destructive to dignity and may be positively ridiculous. Social life is no place for a display of gymnastics. All graceful social movements are calculated to give one, not the most possible healthy exercise but the least of it.

The only person who, without previous training, seems to come anywhere near picking up the handkerchief in the easiest and most graceful way, is the girl, just out of boarding-school, who will frequently drop lightly to her knee and recover herself on the kind of rebound which people of that age and figure are easily capable of. But this sort of thing is only for the very young. Older knees are not always so elastic.

If you will experiment, you will see, however, that by putting one foot far back of the other, one can sink to within reach of the floor and recover easily and gracefully. The motion does equally well for men and women and is becoming to practically any kind of gown.

Grace in
Sitting

SITTING.—Most social movements are really rather difficult feats of balancing and placement. The things we use in social life are so highly artificial that the body has to be especially adjusted to them. One would think it would be easy to sit in a chair. But if one observes other people entering a room and trying to find a seat, one can easily see that most of them do it awkwardly, and that if there is any latent embarrassment and social uncertainty it is likely to show in this simple act. The most awkward way is to approach a chair, and then with the two feet parallel, try to wheel on them and squat into place. This is the way in which vulgar and untrained people do it. Having achieved the great task, they tend to sit forward, with stiff back, knees somewhat spread, and feet parallel. This is the ugliest way in the world of sitting, and for some reason or another it connotes social crudity as almost nothing else does. The person of more refinement but little social experience doesn't spread his knees. He presses them close together, keeping his feet parallel, and also holds his back stiff and leans forward. When

people in this position try to rise, they have to give themselves a push upward from the chair with the hands.

The right way of approaching the chair and sitting down is the way into which easy and graceful people, with no latent sense of embarrassment, naturally fall. In advancing, one foot is forward. One can turn on the back foot, and simply relax into place, with the feet either crossed in front or in some comfortable position that provides the base to turn on and looks sufficiently attractive when one is seated. This again implies the limber spine, and the capacity for making motions by relaxing into them, so to speak. Having relaxed into the

**The Art of
Sitting Down**



While the arrangement of gown and outer garments is a matter of some importance to the woman who values her appearance in social life, the basic poses are best studied first without the camouflage of clothes.

chair, one settles into it. A stiff back, a forward posture, looks awkward and embarrassed. One should look as if one were quite at ease and prepared to stay awhile. As for the hands, if one sits down by simply relaxing into place, one's hands will fall into comfortable and relaxed positions. The attractive pose in sitting is far from being the prerogative of women. Most men who have any sense of social form have cultivated it also.

It once was against the rule for a lady ever to cross her legs, and most books of etiquette, or other writings on good form, repeat this advice. But anyone who observes beautiful and finished women who appear to know what they are about in social life will see that they not only cross their legs, but that modern feminine legs look particularly well when crossed in all the various poses that modern girls have developed.

The older tradition of manners was that one shouldn't lounge. But that was in the day when dignity was cultivated. Nowadays lounging is the social order. The modernistic furniture is particularly designed for beings who lounge. And within limits which good taste and propriety will dictate to any sensitive person, the lounging positions are usually the most graceful and connote that ease and relaxation which should be the keynote of social life.

ENTERING AND LEAVING A ROOM.—A great deal of mystery has always been associated with the art of entering and leaving a room. At first glance it would seem very simple. One simply comes in, and, when one is ready to go, one goes. This, as a matter of fact, is really all there is to it. But embarrassment, uncertainty, lack of social ease,

Social
Greetings



The normally upright posture is found by standing against a wall, with calves, buttocks, shoulders and back of head touching the wall. Avoid tenseness, but stand straight.

will show more plainly when one faces alone and unaided a roomful of strangers all dressed up for a party, than under almost any other circumstances. For this reason the simple process of coming in and going out has been made a matter of training. It is not that there is much mystery about it, but that so much emotional disturbance apparently has to be overcome. There are many men who simply will not enter the room where the lady of the house is serving tea, because of this embarrassment, and many a small boy who can do anything except appear easily and without nervous symptoms of any sort in the doorway and face the callers.

There is nothing very complicated about entering a room properly. The good old rules about it simply told one to pick out at a glance the person or persons one should greet, and go straight to them, as easily and quietly as possible, greeting them in the order of their importance. And meanwhile, in offering one's greeting, one was to pick out, with another glance, the place one intended to retire to or the group one intended to join, and quietly retreat to this place. This seems very simple, but it isn't. There are people who come in with so much disturbance that all groups are broken up and conversation stops. There are people who, when they have given their greetings, stand awkwardly in the center of the floor till some kind soul takes pity and gives them shelter. If one does not have to greet any particular person, an easy nod to anyone who looks up or notices one and a quiet finding of one's place with the least disturbance to others is about all that is required.

Leaving the room is the same simple process. Make your



Entering a
Room

Good carriage is more easily acquired by men than women because it necessitates less departure from habitual positions.

adieu to the person or persons you really owe it to, without disturbing others unduly, and then go straight out. This looks easy, too, but it isn't. Every girl who has entertained a bashful young man as a caller knows how dreadfully hard it is for some people to leave. And there are always the fussy people who steam about and say good-by to everybody, and who, when they start to walk out, look undecided and self-conscious.

SOCIAL MOTIONS.—The principles which have been applied in these classic tests of social fitness can be applied to all other social motions. It is worth while to practice the common motions of social life, and to find one's own way of making them easily and gracefully. How do you look from the back when you go up to the radio to switch it off? How do you get in and out of a car? These and a dozen questions should be asked. Motions which people make often in social life become a matter of general study and esthetic technique.

**Social
Motions**

The principles in all social motions are the same—to find an easy, relaxed, inconspicuous way of doing a thing, and the way which either puts other people to as little trouble as possible or which subtly flatters them. Between the sexes the element of mutual flattery is, of course, the very basis of manners. Men's courtesies to women are mainly open, blatant and elaborately ritualized flattery—such as the removal of the hat when a lady enters an elevator, the standing aside and allowing a woman to pass first, the rising when a woman enters a room. The graceful man is the one who, while appearing to do these automatically and inconspicuously, somehow conveys an impression of homage to the lady involved. And women who receive these attentions properly try to minimize their inconvenience as much as possible, and to receive them as a matter of course, and yet with a manner which somehow flatters in return. It is incumbent on a lady, in whose presence men have risen, to find her own seat easily and quickly, and not to keep them standing around indefinitely. Anyone who becomes aware of these slight wordless communications and satisfactions in social life, and who observes and studies other people, can learn the attractive way of doing all the usual conventional things, and of managing that awkward thing, the human body, in social intercourse.

By fixing on and mastering those movements which are likely to be the focal points of embarrassment or discomfort, learning just what to do and doing it automatically, one frees oneself for the genuine enjoyment of social intercourse. One gets rid of awkward little preoccupations, and gives the heart and mind opportunity for release. Social Forms

What has been said of bodily postures applies to all social forms. The conventions, in these matters, when mastered, simplify and clarify the problem of social intercourse. In general, conventions have been provided for exactly those points where people are likely to be ill at ease or caught unawares. Conventional forms of greeting, leave-taking, introduction and the like are all ways of helping one out in moments between real social conversation—which is generally left to care for itself. Similarly, one is told how to begin and end a letter, but not what to say in the middle of it. The sum total of all social conventions is really very small. Anyone can get a book devoted to etiquette and learn them, and then modify what is learned by observation of the actual practice of the people among whom one moves or aspires to move.

People who are easily embarrassed, or who feel inexperienced, will do well to decide, once for all, what they will say in greeting, in acknowledging an introduction, and on other such occasions. There is something of a choice in most of these matters, and one form is about as good as the other. The main thing is not to fumble between "How do you do?" and "Good morning", but to say one or the other easily and let it go at that. One thing which practically all people, even people of considerable social experience, do badly, is to perform introductions. Most people know the usual rule—that the gentleman is to be presented to the lady, and the younger person to the elder, but a large number forget or fumble. Of all the fine evolutions of social life the performance of introductions which are gracious, complete and conventionally correct, and which really put people at ease with each other, is the most difficult. Anyone can observe the points where he is likely to break down and muddle in his own social movements, and, having decided on what he is to do, simply practice on these points till they satisfy him. Introductions

In using books on the subject of etiquette there are several

things to be remembered. In the first place practically all such books are behind the times. Social custom changes all the time, and is, to some extent, a matter of fashion. It is quite possible even for a newly compiled book of etiquette to be slightly out of date by the time it gets through the press, and very few of them are revised annually. Most of them are several years old and are merely slightly revised now and then. One standard book, issued by a reputable publisher, says, for example, that the dinner-coat, sometimes called "Tuxedo," is never worn in the presence of ladies. This is untrue of American social usage. Abroad, it is true the long-skirted coat is in vogue for formal costume. Similarly most books of etiquette still contain rules about calling cards, chaperones and the like which, so far as actual practice is concerned, are relics of the past century. For the ancient rituals of weddings, formal dinners and funerals a book of etiquette is of some use. And reading through the whole book may give anyone the original backbone of modern social custom—the elaborate ceremonial of which only the vestiges are left in modern life. But mainly one has to use one's eyes and one's wits. Models of social behavior are all about one. One learns from other people, from observing what is "done" or what is individually attractive, and then doing it till it becomes second nature.

**Social
Practice**

SOCIAL PRACTICE MAKES PERFECT.—People who suddenly emerge into more formal society from simple backgrounds have a curious kind of pride about these matters. They think it shows their ignorant bringing-up to consult a book of etiquette, or to be in doubt what to do. They imagine that there is a mysterious, heaven-sent knowledge which just naturally belongs to the rich and the aristocratic. As a matter of fact, these people not only learned these things in the beginning, from parents and teachers, but they keep on sitting at the feet of professors, in the form of the social secretary, the fashionable caterers and others. No matter if the society matron did make her own debut in form years ago, and has seen the daughters of her friends introduced to society year after year, she is quite likely to consult the social secretary for the fine points of the performance when her own daughter makes her bow to society. The social secretaries are living books of etiquette which formal society

in this country keeps in order to save thinking on its own part. People who make a business of keeping social life going are like professional dancers or musicians. It is true that they were trained early and usually know more than those not so trained; but they keep in form only by constant practice, learning and changing all the time. Anyone else can do the same thing. Social convention is a learned art.

Throughout this discussion formal society and its rules have been emphasized, only because such society, in every locality, sets the ultimate standard. People who have the leisure and freedom which wealth brings, and the desire or necessity for social display, have developed the accepted technique of social life. This is their profession, so to speak. They do it for the rest of the world. But attractive manners and pleasing social conventions are by no means confined to the wealthy. And wherever there are people with some leisure, some surplus to spend on the esthetic side of life, and some pleasure in social intercourse, a general technique of social life develops which suffices for that group and that economic or social level. And on any level of life it is possible to do what one does nicely. The manners of the farmhouse table may be as truly refined as those of the formal dinner in a great mansion. The fundamental courtesies—the expression of normal and right feeling of man to man and man to woman, and woman to man, of age to youth and youth to age—know no class. And whether one moves in a group which is self-conscious about the detail of life or not, fine manners, happy ways of doing things, are universally appreciated.

Funda-
mental
Courtesies

Again, the minutiae of social life have been emphasized with a due sense of their comparative unimportance. Social convention is, in reality, an elaborate and delicate mechanism which has been invented by man to facilitate living in groups. A decent regard for it so facilitates life that one is able to forget all about it. But disregarded, it may, through an accumulation of small checks and embarrassments, prevent the realization of the greater ends of living. One who wishes to live fully and richly, to realize to the full the possibilities of life, does well to make sure that, if he is defeated at any point, it is not by something as small and inconsequential as many social conventions appear at first sight to be.

DRESS AND COLOR IN PERSONALITY

Section 11

MODERN interest in physical welfare, and the modern esthetic appreciation of the lines of the body itself, are progressively reducing the disguise of clothing. The desire for personal adornment, at least among women, is chiefly concentrated on complementing and emphasizing the figure, the skin, hair and eyes, rather than on the adornments themselves.

Dress and
Personality

In former times, books devoted to health might have found a little difficulty in discussing the problem of clothes without departing from their principles, but there is no such difficulty now. Clothes express or introduce the personality, and the bodily strength and beauty of the individual to the world, and more than ever before clothes for women, at least, are designed to enhance all that can be achieved through exercise and right living.

Modern dress for women, with its display of slender, flexible waist line, and freedom of calves and legs, is a very different matter from the dress of a past generation which displayed only the hard circle of a waist within a corset, and completely covered the lower limbs with layers of clothing. In modern dress the clothes do not conceal the body or create false impressions of it. They gracefully and rather alluringly advertise the results of right living.

It is unfortunate that as much cannot yet be said of the dress of men. Yet it improves somewhat. Witness the general wearing of the soft collar for business, and the tuxedo for most formal dress affairs instead of the long-tailed coat. The clothing of men has walled them away from health and vitality for generations; and is at the present time, as an English writer has said, the most unhygienic, somber and depressing form of costume which the mind could well conceive. Nevertheless, even among men, the tendency of fashion is toward increasing freedom, and men at summer resorts enjoy

an opportunity to display fine figures and good muscles through clothes designed for comfort and freedom. Some choice is always possible for everyone, even if we do not wish to be conspicuous in dress, and men and women may both help the good work of finding clothing which expresses and displays bodily form by choosing styles which fall in with the present liberalizing tendencies rather than those which conservatively cling to the limitations of the past.

CLOTHES AND BODILY ADORNMENT.—Clothes probably had their origin in the desire for adornment. Clothing among primitive tribes living in mild climates still serves chiefly this purpose. Moreover, this purpose is still the primary function that clothing serves for us in our conventional civilization. Probably the average man, and certainly the average woman among us, spends anywhere from two to ten times as much time and money upon clothing as would be spent were the only motives in wearing clothes the covering of the body and those of protection against cold.

Primitive
Clothing

ENHANCEMENT OF PERSONALITY BY CLOTHES.—Certainly, if warmth were the real or main use of clothing, we would wear fewer clothes in the summer, when, instead of adding to our comfort, they add to our discomfort. As for the concealment of nakedness, western civilization has in recent years profoundly modified its ideas. Whereas a generation ago the prevailing idea of modesty permitted only the head and hands to be exposed, except in the evening dress of women, now a partial covering of the body, varying in degree according to occasion, suffices. This fact emphasizes the contention just made that the dominant purpose and motive of clothes is ornamentation.

In other words, we wear clothes to express personality and to impress others with our appearance. Very few would now attempt to deny this obvious fact; but up to very recent times, particularly in this country, it was quite customary to ignore it and to regard those as hopelessly frivolous who honestly recognized the ornamental factor in the choice of their raiment.

This attitude came largely from the Puritan influence. Puritans, Quakers, Shakers and other sects that settled America and very much influenced our national ideals were people who sought definitely to throw off the curse of vanity. They

came from Europe at a time when both men and women of the ruling classes dressed like peacocks. The finery of the masculine as well as of the feminine aristocrats of the Elizabethan age, including the leaders in both church and state, was chiefly notable for its showiness.

**Personality
in Clothing**

Against this the common folk rebelled and established religious sects that made severely plain clothing a part of their code. We still respond to their teachings in many of our attitudes and feelings, even though we do not stop to think from just what source that attitude came. Attitudes in such matters are handed down from generation to generation by word of mouth and by the social disapproval of individuals who disregard them. Even yet fine raiment awakens in some people feelings that carry back to early colonial days and rebellion against the finery of the Elizabethan aristocrats.

Since the world has become so cosmopolitan, and especially since there has been so much picturing of styles of dress in



PHOTOGRAPH UNDERWOOD & UNDERWOOD

In the South Seas and other tropical regions clothes are merely a decoration, like the elaborate decorations tattooed upon the body. This shows a South Sea Islander, at Moana, being tattooed. The aim of tattooing, as of clothes, seems to be to create a more impressive personality than Nature provided, by the addition of something that will strike the eye of the beholder and either please or impress him.

printed illustrations and in the motion pictures, sectional differences in ideas and styles of clothing are rapidly being wiped out. The girls of Japan, for instance, get ideas of dress from American motion pictures.

But if one will go back a generation and recall how the young women of Virginia or South Carolina dressed as compared with those of Kansas one can plainly see the evidence of the old quarrel between Oliver Cromwell and King Charles.

ORIGIN OF STYLE IN CLOTHES.— But there are many secondary questions that come out of the primary one. The effort in wearing clothes for ornamentation is to look distinctive and impressive. It is a competitive game originating in a system under which wealth could buy beauty of person. But the world has become so generally prosperous, and poverty is so far removed, that the person of average income can now wear clothing quite as fine in material and as showy in color as did the wealthy aristocrats of a few centuries ago.

The distinction of the savage chief with his fine feathers is lost when all the tribe acquire feathers practically as fine. After any form of clothing becomes generally established it ceases to give distinction; then something different must be sought for the purpose.

So the law of style was born. Everybody imitated the leaders till the style generally prevailed. Then the leaders got new styles and had to



Fashion in Clothing

The dress or ceremonial costume of the American Indian of past generations was marked by elaborate ornamentation of headdress and footgear, as well as of the rest of the costume, and a profuse use was made of beads. For everyday wear even the chief's daughter wore more practical clothing.

be imitated all over again. This has become a regular performance. People now feel they must keep in style to avoid being conspicuous. They are willing to be just a little conspicuous provided the conspicuousness leads out in the direction the style is moving. But woe betide anyone who prefers to be conspicuous by being behind the styles or by going off on some side-line of his own!

Only the really great and distinctive personalities can do anything like that. Mark Twain was such a man. He decided that he wanted to wear white clothes and he wore them on any and all occasions. The distinction fitted the personality of the man. But had he decided that he wanted to wear red or green clothes, probably even as great a man as Mark Twain would have been laughed at instead of laughed with. Just how much individuality anyone can show in clothes and be admired for it instead of ridiculed is always an interesting point.

The psychology of clothes has indeed become very complicated. We are readier to admit today than were our parents that we do dress for ornamentation and to convey our personality to others. Yet the prevailing opinion does not permit anyone to appear too original or conspicuous by being different beyond a certain point.

To what extent one should try it is always an individual problem. To look a little different but not to be too different is the goal most people should seek, unless their situation in life is such that they will gain rather than lose by seeming a little odd or queer.

Convention and Clothing

CONVENTION AND CLOTHES.—Those whose thoughts in this field are within the range of typical or crowd psychology love to work out laws, rules of good taste and harmony of color, or principles of individual adaptation. But no such rules are infallible. They differ from generation to generation, and from race to race. People who assume that trousers are the only dress for a man's legs and gowns or skirts for those of women forget that in China of yesterday, with a far older civilization, the custom was reversed; the men wore the gowns and the women the trousers.

The response to clothing is not instinctive or inborn except for a general attraction to beauty and brightness in color, as

seen in children and adults in whom this reaction has not been suppressed. But beyond this mere color appeal the impression that clothes make is due to factors of environment and habit. Even the sense of distinction depends on local custom, and social approval or disapproval of a new type of clothes is an uncertain factor. In Aesop's fable of *The Vain Jackdaw* the other crows pounced upon the foolish bird arrayed in borrowed peacock feathers and stripped him naked. Aesop's moral was: "Do not try to dress above your station in life."

Clothes make the man only as the public accepts his right to be made by them, and their judgment is a habit judgment based on what they are used to seeing.

There is no place in modern life where the effect of clothes in expressing personality is better realized than on the stage. The actor must create an artificial personality, and in so doing clothes are half his battle.

On the stage today the sportsman or sportswoman invariably appears in tweeds, brogues, and soft felt hats—greens, browns, blues. Immediately people associate with them the free and exuberant life of the out-of-doors. The woman of social charm and grace appears in flowing chiffons and luxurious furs; the man of wealth in a conservative but well-cut suit, quiet in color. The tawdry character is dressed in sleazy fabrics of gay or gaudy hues; and a man in a suit of garish pattern, a loud polka-dotted necktie and an extravagance of jewelry, is instantly recognized as a boisterous personality of crude or vulgar character.

Costume and
Character

SOCIAL IMPORTANCE OF CLOTHES.—And life in the world today has many elements in common with the job of acting on the stage. We are constantly meeting strangers who do not know us and have no time to get acquainted. Clothes tell them at a glance what manner of people we are. No matter who you are, there are people who look at you, if only for a moment, and your clothes produce an effect, pleasing or displeasing. Even if you dress inconspicuously, that very fact inevitably makes its contribution to the impression.

At business, at home, or at social affairs, your clothes are a silent but constant part of you and your personality in other people's eyes. And sometimes they are not so silent—they

Clothing in
Social Life

speaking for you or against you. And you cannot still their voice. If you tried to and wore nothing down Main Street, your garb of sunshine would bring the police and the ambulance. Whether we like it or not, clothes are a part of our individuality. Look at those about you. Except in the case of people you have known for a long time, do you not take into consideration the dress of others when you form your impressions? Clothes either please or displease you. Indeed, they may account for the difference between success and failure in business or social life. One may not realize this, since they may sometimes be forgotten by the wearer; but to others, clothes and the way they are worn are an expression of the personality. Clothes are a shorthand means by which others read and interpret the character of a man.

THE STANDARDS OF GOOD DRESSING.—Being well dressed does not necessarily mean being expensively dressed. It means only that good taste and care are exercised upon one's appearance. There are innumerable and confusing elements to be taken into consideration when one critically analyzes the effect of a "well-dressed" person. There are the color, the line and the fabric of the dress, in relation to the skin, the stature and the coloring of the hair and eyes—all of which are vital and contribute their bit to the effect as a whole.

A talent for good grooming is not a gift of the gods; it is largely a matter of cultivation. Of course, some people seem to be born with an "air." They can swathe themselves in folds of burlap so as to suggest classic draperies. There are others who would wear coronation robes in the manner of a linen duster. But most people can, by care and study, learn how to dress themselves well enough to meet the needs of life.

If you are fortunate enough to be intimately acquainted with anyone who possesses the reputation of being "well-dressed" and can talk to him sincerely and confidentially, you will learn that thought and frank self-study are the foundation of every garment he wears so easily.

VALUE OF A GOOD FIGURE.—In the first place the well-proportioned physique is at an advantage in the matter of well-fitting and attractive dress. Few people can look really well in their clothes unless they are definitely slender. Of course, people who are larger than the average may look

neat and well groomed. Their clothes may be well fitted and well chosen. They may even look better than a slender, carelessly dressed person. But the so-called "smart woman" is definitely and obviously slender. General fashion has always favored slenderness. Even the Victorian lady—and the Victorian gentleman too—for all the padding of clothes above or below, had to have a slender waist. It was the age when hips were hips and busts were busts that coined the adjective "willowy" to describe the feminine figure that wore clothes to the best advantage.

So the first and most desirable requisite in wearing clothes well is to achieve a flexible figure and one that is gracefully at home in all the gestures of social life.

This element in clothing brings up an interesting question that may affect the exceptionally well-muscled man or woman. Woven fabrics are most beautiful when they hang or drape, and cannot be made to fit a rounded surface gracefully. Therefore they are admirably adapted to the concealment of a too slender figure, but not for revealing the curves of a well-developed one. Hence it is not surprising to find that this athletic generation is favoring a greater use of knit fabrics. The stockinged legs of women are a conspicuous example of this tendency, and there are those believing that, in the not too distant future, men may return to the fashions of George Washington.

NEATNESS.—A second element in good dressing is freshness or cleanliness. Plain, old-fashioned neatness goes a long way in creating some of the mysterious effectiveness of the smart costume or well-groomed person. In the Victorian age, when there were rules about everything which gentlemen and ladies did, it was said that a gentleman was known by his linen. His suit might be old and shabby, but his shirt, handkerchief and underwear would be immaculate and of good quality. A corresponding rule for women was that a lady is known by her shoes and gloves. Her dress might be old and a little out of style, but her feet would be well shod, and her gloves would fit well and be fresh. Every age has had some similar aphorism—pointing the fact that awareness of all the outlying areas of dress, all the easily neglected details, is one of the great essentials of good dressing.

Harmony in
Clothing



The Japanese woman's apparel, whether or not the obi or sash is worn, consists of a single garment. In accordance with national custom and the traditions of centuries, her hair is dressed in an extremely elaborate manner, involving the use of many rolls and puffs. Combs also form an important part of the coiffure.

That "detail makes art" is essentially true in regard to dress as well as the painted canvas.

UNITY AND HARMONY.—A third principle which is much emphasized now is the principle of unity or harmony in the clothes. Too much emphasis cannot be placed on the element of harmony in colors. Well-designed clothes can look to the modern eye uninteresting, or even dowdy, if the right things are not worn together. Careful dressing for women involves constant attention and restraint. Only those necklaces, flowers, gloves and the like should be chosen which will harmonize or contrast pleasingly with the rest of the costume. General ideas of harmony have probably always been inculcated, but not the very special meticulousness which all who design or otherwise set the standard in clothing now insist on.

SUITABILITY TO THE OCCASION.—Suitability to the occasion is also a very important matter. One way in which the inexperienced person falls short of the standard of "style" or good grooming is in not sufficiently emphasizing the various functions of clothes. A woman lacks the modern kind of smartness who wears for active sports silk stockings and shoes with slightly pointed toes and medium-high leather heels, instead of putting on woolen stockings and really flat heels. The

definite accent on the different types of clothes, even to the point of slight exaggeration, is one of the things that constitutes effective dressing from the modern point of view. Men may also fall short of the modern ideal of effectiveness this way. The well-dressed man is a little smoother and sleeker in line in his evening dress than the other man, and more blatantly rough and outdoorsy in his sports clothes. He makes sharp distinctions between the kind of clothes suitable for different occasions, and is careful about suitable accessories for each type.

COMFORT IN CLOTHES.—Another way in which people fall somewhat short of the ideal of good dressing as at present promulgated is in failing to make sure that their clothes are perfectly comfortable, and to put them on securely. Modern women have improved greatly over the pre-war generation in this respect. The pre-war lady was eternally preoccupied. She felt that her "rat" was slipping out of her hair, that her garters were likely to break, that her waist might part company with her skirt, that her ruffles might get caught on something and be ripped. Modern women have settled the problems which were more or less inevitable when women carried so much upholstery by simply getting rid of as many things as possible which might inconvenience, and refusing



Comfort in
Clothing

In China women attained such freedom in costume as trousers may afford while their sisters in Western countries were still fettered by long skirts. Jacket and trousers, whether made of cheap and coarse fabrics or of costly embroidered silks, have been for many centuries the conventional garb of Chinese women.

to be embarrassed by mishaps to the rest. And the "smartest" modern dressing is that which falls in with this modern trend, especially for women. For years, while fashions in gloves have fluctuated and changed, one arbiter of fashion has kept on insisting serenely that the only really smart glove is the washable suede glove, a size larger than your hand, into which you can slip easily and which will wrinkle smartly over the wrist. In other words, when you hit upon the right thing, thoroughly comfortable and effective, stick to it. So, too, since automobiles came into every-day use, the smart hat has been, through all changes, basically the same caplike affair which fits snugly and easily over the head and does not knock away in getting into a closed car or blow off when riding in an open one.

Of two styles, the one that inevitably endures and gets accepted and looks well in all eyes, in our day, is the one that is easiest to put on and most comfortable to get around in. Things which are tight, uncomfortable, things which dip and get caught and are generally in the way, are not permanently acceptable now. To be sure, women have been allowed a return of frills, but the times and occasions for those frills are, for the well-dressed woman, pretty strictly determined. Be natural and comfortable. That is the keynote of modern style. Never before has there been so much leniency in fashion, so much room for individuality and adaptation. If you do not feel at ease in elaborate lacy ruffles and organdies, don't wear them. Wear instead simpler styles, for in a majority of cases if you don't feel comfortable in your clothes you won't look comfortable. But whatever mode or style of dress you wish to assume, do it carefully and well. Those who wish to be really well dressed should recognize and fall in with this excellent trend toward freedom in fashion.

As for the choice of clothes themselves, there are certain familiar principles which hold true through almost all changes in style. Clothes impress the eye through their color, their line, and the quality of the fabric.

COLOR.—Color speaks. Its silence is eloquent for and about the one who wears it. And every color has its own effect. In the parlance of the artist, colors are divided into two groups—*warm* colors and *cool* colors. Warm colors are

those which have in their make-up a hint of red or orange. If you would know what just a dash of red does to a color, sit down with a box of paints and some paper and brushes. Put a patch of blue on the paper, now blend into it a bit of red. Doesn't this new purplish tone which appears look warm and glowing? Go through the gamut of colors and as you paint in cool and warm patches you will become familiar with the fascinating messages which color can convey.

You will find that red is exciting, intense, forward, gay. That blue is shy, retiring, demure. That yellow is cheerful, cordial, friendly. That green is reserved and quiet. That purple is emotional, powerful. That orange is bold, adventurous, ruthless.

When you become familiar with color, you will think of it as intimately as you do of your own self. Some philosophers and psychologists have believed that every man or woman had a personal color note.

In your choice of colors, two points are to be remembered. The friendliness of the color to you and *its effect upon those with whom you come in contact*. It's a misguided man, despite the gray hairs that are supposed to denote wisdom, who listens to the fashion chatter of his tailor and buys an unbecoming brown suit because "they are wearing it." It's a foolish blonde girl who dons an olive-green gown because Paris says green gowns are smart. Many of these mistakes in mating color to one's type are due to nothing but confusion. Color does speak in a babel of tongues. Color is a puzzle. The first step in the solution of this color puzzle is to know yourself—what colors are most suitable to your type. Color must be chosen with relation to type, and type means both pigment and size.

In the choice of costumes, color and designs should be well chosen in relation to size. Perhaps the best way to illustrate this principle is to remind you of certain rooms you have seen. Have you ever gone into a room entirely decorated in red? Red draperies, red carpet, red furniture? Did it not seem small? And if you ever had the opportunity of seeing it after it was dismantled, were you not amazed to discover how large the room really was?

The apparent smallness of the room was due to its red

decorations. For red is an advancing color. Blue or gray or green is just the reverse. They are receding colors. Because of this they make objects appear smaller and less obvious.

There is a scientific reason for this. Warm colors reflect light and thereby increase the apparent size of the surfaces they cover. Cold colors absorb light and consequently decrease the apparent size of the objects they cover.

When a man or woman is large or over-stout the warm, advancing colors should be avoided. These are best for slender, well-proportioned persons, but should be avoided by those of angular physique, for they emphasize the sharpness of her silhouette.

No type of figure need avoid the cool colors. They are kind and flattering to all. They decrease the size and also gently camouflage the angularities of the too slender silhouette.

Design in
Clothing

DESIGN.—Color often finds expression in the design of the fabric and, for that reason, fabric pattern might well be considered here.

The abnormally large man or woman may wear with good taste broad effects, while the small woman should go in for more simple patterns and the small man for "neat" patterns and narrow stripes. The manner in which the designs are worked into the fabric also differ. A monotone is the best effect for the large person, that is, self-colored designs, or closely harmonizing shades, while the small person with small designs may have them worked out in stronger and more emphatic color combinations.

The tall, well-proportioned man or woman may go boldly in and select well-defined stripes, plaids and checks. The regal woman may even indulge in fabrics boasting of sweeping curves and ornate designs. It is ever to be remembered that when designs run horizontally, they lessen the apparent height of the figure and increase its width; and vice versa.

Startling, flashy designs are usually considered indicative of a garish personality.

COLOR AND PIGMENTATION.—By pigmentation is meant the coloring cells of the skin, hair, and eyes which determine whether one is blonde or brunette. But the simple classification of color or the element of pigmentation is not sufficient



PLATE 74. Personal physical characteristics such as length of limb, waistline and other important details differ widely. An understanding of one's physique is essential to choice of costume to enhance the appearance. This subject is treated elsewhere in this volume, Section 10, page 2211, under Social Uses of the Body.

to tell the whole story. Another factor enters in which is very important, and that is the amount of red which shows in one's coloring, and which is due to the degree to which the color of the blood shows in the skin.

Red is the most striking of all colors, as is readily seen on a canvas or in printing, where the introduction of even a very little red changes the entire effect and appeal of the color mass. Just so, the introduction of a greater degree of red into the coloring of skin, hair, and even eyes changes the entire range of becoming colors in dress. Red is *the* warm color and it is the relative degree of this red in one's coloring that determines whether you are a warm or a cool type. Therefore, we have six color types: warm blonde, cool blonde, warm medium, cool medium, warm brunette and cool brunette.

Colorings
and Types

In determining whether you belong to the warm or cool type you must not depend solely on the degree of red showing in cheeks and lips. Take a mirror to a north window in bright daylight and determine the degree to which the red tinge shows in all exposed parts of your skin. Check the coloring of your lips and cheeks by the color of your finger-tips and compare the coloring of the back of your wrists with that of your forehead and neck.

Should your frank and critical self-study reveal glints of red in skin, hair and eyes, then you should class yourself in the group of warm types, having the following eye and hair colorings: Blondes, deep blue eyes and golden-red hair; brunettes, dark brown eyes and deep reddish brown or reddish black hair; mediums, deep gray or light brown eyes, dark red or light reddish brown hair.

If, on the contrary, you find that you are a cool type, your eye and hair colorings will be: Blonde, eyes pale blue, hair pale gold; brunette, eyes decided black, hair blue-black; medium, eyes light gray or green, hair neutral yellow or light yellowish brown.

The colors for these various types are:

Cool Blonde: Dull gray, green, blue, grayed greens, blue-green, blue-violet.

Cool Brunette: Red-violet, red-orange, vivid green, blue-greens, and black and white in combination and singly.

Cool Medium: All grayed colors, contrasts of dark and

light colors, pastel shades, very light or very dark violet, red.

Warm Blonde: Beige, dull gold metallic cloth, medium and dark brown, subdued green and blue-green, off-white shades.

Warm Brunette: Strong colors such as red, red-orange, dull gold, dark green, wine shades, black with bright color accent near face.

Warm Medium: Beige, brown, dark subdued blue, green, warm off-white shades, no vivid colors, all subdued.

The medium types are commonest in America. They are most difficult to dress effectively, but are capable of an interesting variety of combinations and effects.

However, one may start life one type and end it another. Everyone should be keenly aware that the passing of the years effects a decided change in one's coloring. Of course, the most obvious change is the coming of gray hair. There are three stages of graying hair. Seldom is one fortunate enough to reach the final step at once.

Hair
Coloring

When hair is beginning to turn gray, it may take on a greenish-yellowish hue. This is a warning. Regardless of your color preferences now, you must avoid any colors which will emphasize this "sallow" tinge, and must deliberately discard the hitherto excellent adage, "Dress to match your hair." Now dark blue, dark red, blue-violet will be found becoming, also black with a touch of white near the face. A man's white shirt and collar will take care of this for him.

As the hair approaches the in-between stage, colors of medium strength will become appealing. But brown and green and yellow are still to be avoided.

When the hair assumes a silvery tone, the color range will broaden once again. All the delicate pastel shades, red-violet, blue-green and medium colors, accented with dark shades of the same color, will prove suitable.

COLOR IN THE ENSEMBLE.—Every part of one's costume should be purchased, not with a view to its intrinsic color charm, but for the beauty and the congeniality with which it will take its place in the ensemble. This need not result in monotony. In the accessories to the costume a charming and interesting variety is possible.

A woman wearing a beige or gray dress may achieve a

totally different effect from day to day by wearing first a green hat with purse to match, then changing to a red or maybe to a blue one.

FABRIC.—Fabric has little less significance in advertising personality than color has. Fabric is the body of clothes. It is their most obvious quality. Fine fabric is to clothes what a fine body is to man or woman. **Fabrics**

Just as there are certain colors and color combinations most flattering to the pigmentation of certain groups, so certain fabrics are adapted to certain types. The tall Junoesque woman is at her best in fabrics quite different in texture from those that a smaller type can wear. And in the same manner, the tall athletic collegiate appears to best advantage in clothes quite different in fabric from those the professional or artistic type of man finds most becoming.

The tall woman should avoid thin, airy-fairy fabrics, and also shiny satins, since they emphasize bust and hip outlines. All materials that have a weighty grace are excellent for her, particularly velvets, because they shadow the lines of her figure. In like manner, the large, ponderous man should avoid bulky tweeds and fabrics with a shine. Firm, dull serges, twills and hard worsteds are best.

The athletic, collegiate type of man or woman will do well to go in for unconventional homespun and tweeds. Care should be taken that their tailoring be extremely simple. The woman of this type should wear dull heavy crepes untrimmed with beads or fussy frills. Tuckings, stitchings, bias folds will prove a congenial relief from the severe plainness. Sashes, panels, anything that hampers free movement, should be avoided.

The small man or woman should use light materials, and avoid those having deep pile or weighty effects. The dainty woman will find crepes, chiffon, georgette or net becoming.

There is another type of small woman which must be given consideration. That is the slender, loose-jointed, boyish type. She differs from the athletic type, in that she is slender rather than developed. For her, heavy silks, deep-pile fabrics like camels-hair cloth, and velveteen are becoming. She should go in for tub silk rather than organdie, and for the street wear jersey, flannels and kasha.

The same sort of deep-piled, soft fabrics will be found suited to the overgrown lad or the tall, loose-jointed, rangy man. In them, he will find the comfort that will ease his otherwise awkward self-consciousness.

There still remains to be considered the tall regal woman whose figure is so much admired and envied. For her, softness and richness of fabric are essential. Moire, chiffon, embroidered velvets, soft Jacquard woolens and all supple undulating materials with deep pile, rather than flat finish, are best.

THE IMPORTANCE OF LINE.—It is line that determines the tyro or the artist among dressmakers. Its importance in expressing personality cannot be overestimated. Women as well as men are aware that the line of the garments can be a subtle flatterer or a cruel betrayer.

Importance
of Line

Much of the usual advice with regard to line is intended to aid the individual to conceal defects of the figure. But it must be remembered that the majority of physical defects can be remedied. It is much better to embark on a course of dieting and exercise which will reduce one's unwelcome pounds, or remove a protruding stomach, than to spend much money or time trying to find ways of camouflaging these defects with clothes. Still the perfect figure is not obtained overnight, and, while one is working for it, a little help in concealing the worst defects may be welcome. Moreover, even when the figure is beautifully formed and of right proportions and weight, there are great individual variations which demand different kinds of costumes.

The tall woman of dignified proportions will do well to adopt lines of elegance, trimness, and dignity. Panels that fall in long, unbroken lines will be most becoming. The neck finish will reveal the lines of this part, which in such women are usually beautiful, and repeat the oval of the face, while the hat will not be too small. Coat collars will be cut low, the ends hanging down perpendicularly. If furs are worn they will be of the close flat type.

Should the hips be large, a broad shoulder line (capes, or any sort of neck finish that extends over the shoulders) will balance the figure. A bloused bodice is also a good means of equalizing it. Perpendicular and V lines which lead the eye to the center will also decrease the apparent size of the hips.

When the bust is large, the neck line should be extremely simple. If there is a collar, it should be small and well fitted. The V neck is most becoming, and when the blouse is broken by a vest of contrasting material, the effect is good.

For the dainty woman, lines should be simple and buoyant; for the boyish type, simple and straight. The regal woman will appear best in clothes made on long curved lines rather than choppy straight ones. Daintiness

When one's size is to be increased, neck lines should be high and close. A round close collar (Peter Pan), or a square neck line without a collar, can be worn agreeably. The coat collar may be high of long-haired fur, or a short bulky collar will also prove good.

When the hips are too small, it is not wise to swathe them tightly. Short skirts may be worn and tucks, stripes and design may be horizontal. When the bust is small, the figure may be equalized by wearing a light-colored blouse and a dark skirt, or by wearing a blouse with horizontal stripes and tuckings.

Line, like color, creates a definite impression and thus conveys a message regarding the personality of the wearer to the eye of the beholder. When the lines of a gown are straight, an effect of dignity and simplicity is achieved. The wearer gains in poise and maturity.

Fabric has much to do with this effect. For instance, if the straight line is worked out in stiff, severe material, angularity is the result, but if soft, weighty, graceful material is employed, the straight line is much softened and more appealing.

When one wishes to create an impression of height, the vertical line will help a lot. However, not all vertical lines give height. A number of vertical tucks, evenly spaced, for instance, increases width rather than length, because the eye is guided to the width between the lines. Narrow, uneven breaks are best. A diagonal line is undoubtedly more flattering than the vertical one.

Round lines are kindly and flattering to the angular form, relieving awkwardness of figure and suggesting roundness. In fact, round lines send the same message as do warm advancing colors.

**Clothes as
Camouflage**

CLOTHES CAMOUFLAGE.—So now as to clothes camouflage. Uneven hem lines, loose panels, floating draperies, are a subtle mask for legs and ankles which are not what they should be. For sports, however, they have no place. Then, one may resort to pleats and godets which allow added ease of width.

If the bust is large in proportion to the hips, ease and softness may be brought to the front of the dress by shirrings, tucks or gathers on the shoulders.

If the hands are large and unattractive, a sleeve which drapes over them will prove most becoming. It may be allowed to flare or be gathered into a narrow wristband. When the arm is large, tight sleeves are to be avoided—they only serve to emphasize its size.

No costume should be permitted to dominate its wearer. It should always remain the background for one's personality. The face should ever be the center of interest, for self speaks in the face. A confusion of details is to be scrupulously avoided. Simplicity always has been the height of art in costume as well as in every other realm of effort. And neatness is the vitalizing spark which must be ever present, or all effort is lost.

It is to be remembered, however, that good grooming is achieved by choice rather than by the possession of the thing called *chic*. And self-knowledge is the guide that will enable you to create a fitting setting for your personality. Then—like the diamond on the black velvet cushion,—it will take on new aspects of value and interest in the minds of those you meet and those you love.

BUILDING PERSONALITY IN THE CHILD

Section 12

IN a new-born child many qualities and powers lie waiting to be unfolded. Upon the parents rests the responsibility of developing these traits and talents. Education is mainly the discovery and drawing forth of what is already latent in the personality of the growing child. Most so-called badness is due to the stunting of something good, a physical or a mental arresting of growth, through poison or disease.

The parent gains a great opportunity to live his life again in his or her child. What parent does not say at one time or another: "I want my child to have what I didn't have, to be what I never succeeded in being"? Sometimes it is money, sometimes education, or travel, or social opportunity, or a chance to develop some special gift.

Personality
and the
Child

The world is full of people who are conscious that their talents have remained undeveloped, and who, through poor training or lack of opportunity, have missed the fullness of life for themselves. Such people see in their children an opportunity to realize the hopes that were unfulfilled in their own lives. Much generous effort and self-sacrifice go into this great ambition; but often, through ignorance and blindness to the real good, the child is spoiled and sadly handicapped in the great fight for which the parents had so anxiously thought to prepare him.

In training children one must work from minute to minute, helping the child to adapt himself to conditions as they are, in the faith that he will thus be fitted to adjust himself to other conditions as they arise. In fact, a kind of general foresight does constantly prepare the child for the next stage of life without any definite preparation for particular situations. In other words there is a kind of health in the personality which means that everywhere and under all circumstances it will function at the height of its native powers.



Children as
Mirrors

PHOTOGRAPH UNDERWOOD & UNDERWOOD

Bringing the head to the feet in this manner is token of agility and persistent practice. It is proof also of the possibilities of expressing personality in physical action.

A too narrow attention to manners, too much fussing about being "nice" and not playing with this child or some other child, defeats its own end. If one brings one's child up to be good-natured, adaptable, and ready to please, truthful, conscientious and diligent, he will find his way into that success and "popularity" for which so many people vainly struggle.

Certain general principles apply under all circumstances. Fads and fashions change, but certain general principles are eternal and no one need be a philosopher or a scientist to know what they are.

Any parent who takes the training of his child seriously finds, in the end, that the person he is really training is himself. Children are little mirrors of adults. They give back temper for temper, bad manners for bad manners, wisdom and kindness for wisdom and kindness. Whatever is wrong with the life of the family will soon be visible to all the world in the

child. Poor health, neurotic temperament, lack of principles or of social discipline, if any of these exist in the family, are likely to appear in the child. Good parents, sound in heritage and training, seldom have bad children. Genuinely bad children simply show a strain of bad in what possibly may appear to be an exemplary family group. Nor can one separate heredity and environment in fixing the responsibility for undesirable human behavior.

Almost all vices are deformed virtues. Every child should be allowed to start with a clean slate. Forget all about the vices and the virtues of the family and let the child start all over, without false expectations or false fears.

The following pages aim to give what are now known and generally considered some of the most acceptable principles of child training. None of the rules is absolute. But, carefully followed, they point the way to that personal and indi-

Child
Training



In childhood, as well as in maturity, a well-developed and efficient physique is the most dependable basis for a well-balanced, vital personality. A combination of mental and physical qualities is found in these photographs of Charles Graham Lief of London, England, at six and a half years.

vidual technique of living which each one must find for himself and should help his child to find.

Age One to
Seven

FROM BIRTH TO THE AGE OF SEVEN.—Training begins before the child is born. Some people say it should begin with the grandparents and others think it should have begun with Adam! But, for practical purposes, it is usual to begin with the parents, especially with the mother. While modern science rejects most of the old beliefs in prenatal influence, there is no doubt that the general emotional state of the mother and the general emotional preparation of the parents make a considerable difference in the baby's advent and emotional start in life. The baby who comes into a household where his advent has been long looked forward to with happy expectation and is hailed with pride, where money has been saved for his coming, and where the father and the mother settle down happily to bring him up together, has an immense advantage over the child who is not wanted, who enters a harassed, unsettled household, where his arrival is premature or superfluous, and where parents are unprepared to make their own adjustments to his needs. Such a baby is played on by hectic, intense, unstable feelings.

Fortunately the nine months before the baby's birth are enough to give all right-minded parents a chance to make their own personal and emotional adjustments to his coming—to get ready for him and prepare to welcome him. But probably the time of preparation should be much longer than that. Birth control has one great advantage, among those who know how to practice it rightly, in that it enables young parents to look forward for two or three years to the time when they may have their first baby. The mother has planned for it and perhaps worked for it. She has assembled her ideas and attitudes and knowledge. The baby comes as a climax to a period of personal and practical preparation. There is serenity and ease and that deep natural joy and pride which, under normal conditions, belong to the great function of life-giving, but which the hurried conditions of modern life often destroy.

Everything which the expectant mother can do to maintain her morale, to keep herself in a state of healthy activity and to build up her inner resources, necessarily reacts to some extent on the baby.

During the first few months the training consists in forming right physical habits and establishing proper influences on the child's temper and nerves. Psychologists now push the beginnings of emotional and moral life far back into infancy. Some authorities say that if the child of sound heredity has an emotional life that is good to the age of five he will suffer no form of nervous or moral breakdown in mature life. At least half the crimes reported in the papers are obviously neurotic in origin, for the seeds of most neuroses are laid in the very early years.

However, the mother who interprets with common sense and affection these modern rules for starting the child right will not have to wait till her offspring is grown up for the fruits of her labors. She will see them almost immediately in the form of a joyous, healthy, contented, self-sufficient little creature, who doesn't cry at night, and who can find amusement all by himself.

It is important that the mother should come to the task of nursing her baby in a relaxed and restful mood. Nursing should be a deeply pleasurable performance, a time of communion between her and her child, a time when her happiest thoughts and hopes circle around the little head on her breast. But many modern mothers find it a serious nervous strain. This is partly due to the general habit of tension and activity which makes it hard for modern women to relax into the simple functions of maternity. It is partly due also to prudery, which makes the girl, from her earliest years, tense and resistant to anything which plays on any of the centers of sex sensation. No doubt there is, and should be for the normal woman, pleasurable sensuous contentment in the pull and tug of the baby's lips. The mother who does not feel this is depriving both herself and her baby of something that belongs to the unique relation of motherhood.

Ordinarily the child should not be disturbed for a while after nursing. He should either be held quietly in his mother's arms or lifted gently and placed in his crib. During the nursing everything should be serene.

The First
Year

During the first three months the baby will sleep a great deal. He should be kept in a crib in a room by himself, away from noise and the general excitement of household life. How-



Adequate sleep under healthful conditions is essential to the health and vitality upon which personality in the young and old is so largely based.

ever, though he should not be moved about unnecessarily he should have freedom to move himself. Here the main thing is not to keep too many clothes on him.

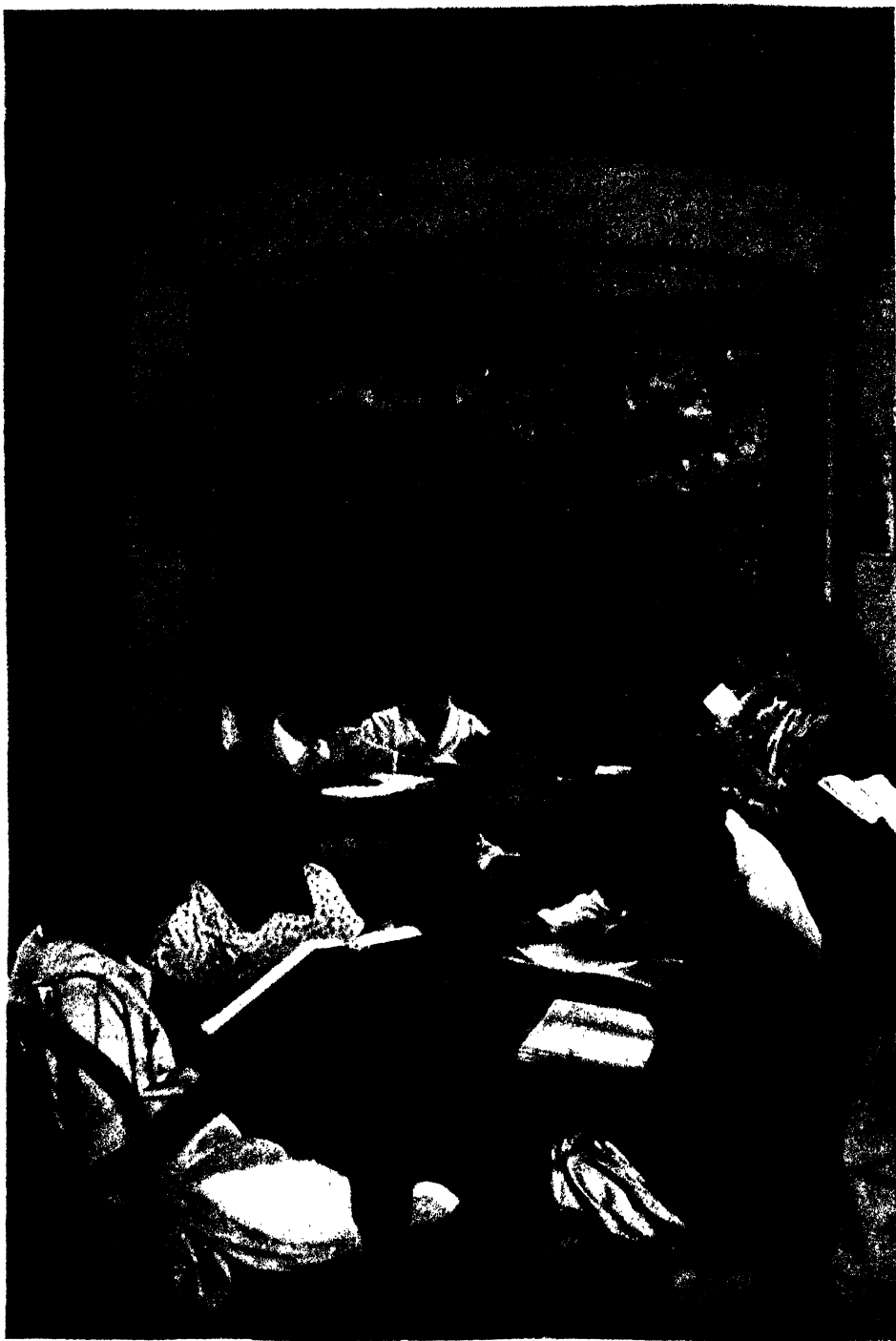
During the first months of life the best possible influence on temper and nerves is a regular routine of feeding and

cleanliness and no disturbance whatsoever. Babies should not be dandled nor played with, nor even much petted, till they grow to the age when they begin to respond and call for attention.

Influence of Early Life

INFLUENCE OF THE EARLY ENVIRONMENT.—It must be remembered that movements and experiences which seem trivial to the adult may disturb the baby. Dr. Watson and his school of psychologists say that babies are born with only two instinctive fears, the fear of a loud noise and the fear of falling. Around these all other fears are built. In many families baby is subjected to these fears so frequently as to terrorize him for the rest of his life. Brother yells, screams, bangs; things fall; noises that must be terrible to the young ears rumble and rattle and roar around him. Again, he is carelessly held. Half the time when he is picked up he has reason to believe he may be dropped. Movements in tending him are sudden and disconcerting.

Dr. John B. Watson states that all sorts of special quirks and kinks in the inner life of the individual arise from acci-



PHOTOGRAPH EWING GALLOWAY

PLATE 75. Surroundings under which children acquire early education and training are important factors in the development of personality.

Encyclopedia of Health: Volume V

dental association of fear with the ordinary things that surrounded the baby. Whether or not this is true, it seems reasonable to assume that the baby has a nervous system as delicate as his body, and that as far as possible he should be protected from every shock.

Modern psychologists trace back the mental influences in our lives to the period of babyhood. It was formerly assumed that because the adult does not directly remember things before the age of three or four that the time before this left no permanent impression. It does not leave actual intellectual memories that the conscious mind can recall as we do the memories acquired later in life; but the earlier years do shape the subconscious or emotional life which in turn colors all life. Everyone thus carries with him the impress of his first sensations and impressions, forgotten yet still potent.

Much of the individuality and traits of people formerly thought to be inherited are now believed to be due to these early impressions and environmental factors. This is indeed an optimistic doctrine. While nothing we can do can change what our children inherit, we can do much to give them better minds as well as better bodies by providing the right surroundings and care from the moment of birth.

EARLY CULTURAL INFLUENCES.—Color and form in the baby's room should be simple, harmonious, and agreeable. White is rather hard on the baby's eyes, especially if there is as much sunshine in the room as there should be, so the custom of painting the nursery and its contents white should be changed. Ivory or cream are much less trying colors and just as cleanly looking, therefore much better. Blue is a favorite color for baby's things and, in its softer shades, is fresh, cleanly, and pleasant. It is a pity, however, that soft shades of green are not more commonly used in the furnishing of the nursery. In proper tones green is one of the most restful of colors. As the child grows older the clear bright shades of red, orange and blue, which he will learn to love, may be added to it.

Music is one art that may enter into the baby's life from birth. Nearly every family now has a victrola or a radio. Whatever the family tastes in music may be, the children should hear the best of the old classical music, even before they can talk. Strange as it may seem, this is the music which, in

Cultural
Influences

the long run, makes the greatest appeal to the unformed mind. Later, when the children have learned to dance and move to it, they may enjoy jazz; but this is noisy and restless for little ears.

It is a great pity that the old habit of singing to the child has almost disappeared in modern life; for however untrained her voice, every mother sings sweetly to her child, and fortunate are those to whom the mother has thus handed down the heritage of their own national songs, the old songs of the people.

Americans have lovely national songs—especially the southern songs like *Way Down Upon the Swanee River*, or the spirituals like *Deep River*. Many hymns have become so interwoven with our national life as to have almost the character of folk songs. If the mother from the first could sing her own selection of songs—the songs she really loves and finds pleasing to her baby—we should return to one of the oldest and most valuable forms of education.

The first necessity for the free development of personality is a sound and healthy body, one that functions so automatically that the mind is left free to take an ardent interest in the world outside. Diet, exercise, fresh air and sunlight, regular habits of sleep and elimination and perfect cleanliness are here, as always, the basis of health. The first great change in physical care after birth is the process of weaning. In former times weaning was a harsh struggle that cruelly reacted on mother and child. Now weaning is managed better and the baby shifts, without nervous or physical shock, to the new sources of food.

Instinct
and
Exercise

In a healthy child who is allowed perfect freedom of movement exercise is better taken care of by instinct than any other phase of child life. Indeed, children are superior to adults and savages in this respect. The play impulse is inborn. Animals retain it throughout life. Civilization kills it and we are obliged to adopt elaborate devices to keep it alive or regain it. The child should have an area in which to play from the time he begins to sit up.

When the child can walk, he should be given free room to range in, a room by himself or a safe enclosure. A porch or a fenced-in garden area is all right if no larger safe place is

available. Happy is the child who can play safely over a large lawn or open fields without running any risks of reaching a road where cars are whizzing by. The many varieties of kiddie-cars, scooters, and carts are modern encouragements to exercise that no child should be without. Undoubtedly the toy *par excellence* for any child, from the time he can move freely and has ideas of his own, is a cart. The uses to which an active child can put a cart are innumerable. And every use involves exercise.

In choosing toys, parents should favor those that promote exercise and develop skill and avoid the foolish little mechanical gimcracks which serve no real purpose. Among the things all children appreciate are pails and various spoons and shovels to dig with. Hammers, nails, screws, screw-drivers and scissors with blunt tips are also valued. These give exercise and develop skill in the use of the hands.

Most children are filled with a passion for climbing. Many parents restrain their children from natural physical development because they are afraid the youngsters will hurt themselves. Real intelligence consists in providing facilities for

Instinctive
Reactions



PHOTOGRAPH KEYSTONE VIEW

Wholesomeness and the finer traits of personality are developed from early childhood by instilling in the growing mind an appreciation of healthful pastimes. This class of young French school girls photographed in the gardens of the Tuileries.

moderate climbing and similar activities wherein children can get the experience to make them careful without risk of serious injury. Nothing was ever superior to an apple orchard for this purpose. Some modern playgrounds have climbing devices with sand beds beneath, thus cleverly imitating nature.

Children's
Instinctive
Reactions

The best protection any child can have is the instinctive reaction that experience develops. He is protected against almost any hurtful thing with which he has had experience. The thing he is not protected against is the thing he knows nothing about! Interpreted with common sense, this means that, as early as possible, the child should learn by experience under proper guidance, that broken glass and knives cut, that fire burns, that pins prick, and that if he falls from anything much above the ground he will hurt himself.

Everything that develops physical dexterity makes the child so much safer in a world filled with things apparently designed to kill him before he reaches the age of discretion.

With such an engine of destruction as the high-speed automobile, however, experience is too costly a teacher and physical dexterity helps little. The only thing we can do here is to instil a wholesome fear in the child's mind, just as the cave mother is said deliberately to have taught her child to fear tigers or lions. But the modern task is more difficult, since the fear must be directed.

Active exercise should be encouraged by the right clothing, or, when this is possible, by wearing nothing at all. In summer, if the child has a place to play where his nudity is not forbidden by prudes and bigots, he should be allowed to run about naked as much as possible. At most a scanty sleeveless romper reaching hardly below the waist is as much as he should wear. The overalls that many parents favor drag about the knees and pull on the shoulders and shut out the sunshine.

Whether the child may go entirely barefooted or not will depend on the ground surface of his play yard. If his feet have to be protected, he should wear sandals that leave the toes free. Fortunate indeed is the child who can pick up things with his toes. If he does go barefooted the soles of the feet will harden in time.

EARLIEST MORAL TRAINING.—The child who enjoys proper food, exercise, outdoor play, fresh air and rest will usually be

a healthy and happy little being, full of enterprise, cheerful and happy all day long. But from the moment he begins to move about at all, his own ardent impulses will come into conflict with the needs and wishes of other people. Out of the right adjustment of this conflict all character develops. Even under the happiest circumstances the conflict between his developing personality and things as they are, good and bad, in the world he has entered is likely to be sharp enough, and the more real personality the child has, the more his native instinct is really right, the sharper the conflict will be. In practically all battles with its elders youth is about as likely to be right as wrong. Offences against the perfectly legitimate rights of babies and small children on the part of elders are quite as numerous as the children's offences against the older people. Baby knocks off your valuable vase and promptly and rightly gets punished. He certainly must learn not to destroy other people's property. But when you knock over his carefully constructed house of blocks he can't punish you!

Usually a child gets the first glimmering of moral sense as



PHOTOGRAPH PACIFIC & ATLANTIC

"Tooth brush drill" is an important step toward realization of the importance of sound teeth.

a sense of justice. He early decides that things should be divided equally between equals, that what is sauce for the goose is sauce for the gander, and genuine eye-for-eye and tooth-for-tooth punishment is something he won't resent. But most people who look back on early childhood realize that they probably had a slow accumulation of resentment against what seemed to them unjust. The idea of justice is present long before a child has found a word for it. Around it he builds all his other moral ideas.

To command the child's respect and to be really effective when he grows older, all parental discipline must be built on a genuine sense of justice. The child is a person from the day he is born. He has rights, wishes, ambitions, possessions. These should be respected by everyone else in the household, just as he is expected to respect the rights and possessions and comfort of other people.

The best way to give the child the feeling that justice prevails is to provide definitely for his activities and his possessions and to avoid occasions of conflict and difficulty by social engineering. The parent has the great advantage of being able to exercise foresight and control circumstances amid which the child himself is both ignorant and helpless. While children should not be humored unduly, disagreeable human traits and much personal failure and unhappiness can be avoided if the child does not grow up with the feeling that he has to fuss and fret in order to get his dues in life. Many babies and children do just this. They don't get fed or changed or rescued from difficulty till they cry and sometimes cry long and hard.

The slow accumulation of resentment against the injustice of being overpowered by parental strength and authority is the chief source of rebellion against the parent in the later days of youth. There are ample justifications of the parental right to teach obedience and respect for authority, but most of these the child can be made to understand. Asserting parental authority where there is no real need for it builds resentment that will almost inevitably come back to plague the parent when the child at last finds that he can successfully rebel.

Along with the sense of justice there is a second feeling that has great value in forming the child's social attitudes;



PHOTOGRAPH KEYSTONE VIEW

PLATE 76. This group of British boys, en route to an Australian farm, provides living evidence of the relationship of health to personality.

Encyclopedia of Health: Volume I

namely the feeling of gratitude. No one is more grateful than a baby, mothers soon learn. Remove his difficulties when he is uncomfortable, feed him when he is hungry, and his whole little being seems to go out to you. Later, when he can move and act for himself, any service immediately fills him with a desire to do something for you in turn. This sense of gratitude should not be dulled by too much humoring. Rightly directed, it will turn the necessity for obedience on the part of the child into willing and loving cooperation.

But though the child must be treated with justice, it must also be understood that all early training is, or should be, a process of spiritual weaning. The child begins life as a part of the mother's life. Every step in his development is a step away from the mother, so every step away is a victory for the new personality. Mothers find it hard to recognize this, but it is a law of life.

EMOTIONAL TRAINING.—When one reads through the mounds of printed case-records kept by psychiatrists, neuropaths and psychoanalysts who handle grown-up nervous wrecks and moral invalids, it becomes clear that the maladjusted person is he who still secretly longs for his mother's apron-strings. Psychologically he has never been weaned. He doesn't know how to depend on himself, to occupy himself, to get what he wants for himself by his own exertions, to be a self-sufficient person. From the time the child is six months old till the age of five, the foundation of independence or of dependence for life is laid by the mother's method of handling this period of psychological weaning.

Emotions in
the Child

In the old-time families it happened normally, because another baby came along and the previous little fledgling was just naturally pushed out to fend for himself among his older brothers and sisters. But in modern small families the mother is tempted to bind the child too closely to her, to pay too much attention to him, to be his slave, his world, his complete lover. Moreover, the fact that the mother is separated from the father most of the day and often is alone with her child increases this unwholesome closeness between them.

In more primitive communities there was not this separation of mother and father. Father went in and out of the house to the fields. On rainy days or in winter he was about

the house all day and much of the wife's attention was occupied by him. In shops and the small family "factories" where whole families worked together the mother's attention was taken up partly by the father and his work, in which she often shared. But nowadays, when father goes to factory or office, the children see no normal picture of the mother's relation to general economic and communal activity, especially to the father and the work which supports the family.

Together with the small number of children in the modern family, this gives the mother far too large a place in the young child's world. She is a separate and isolated being who lives to minister to him. He in turn lives in the center of the universe with no one to dispute his claims or his importance. In continuing work or interests of some sort after marriage, the modern woman is probably creating an environment for her children which is more nearly normal than the condition which existed just before the present generation of working wives.

For the child's sake, if for no other reason, the mother should keep up interests and work which put her in touch with some one besides the child. Above all, where the office-worker father is a minus quantity in the household much of the time, he should be featured and all his interests played up when he can be at home.

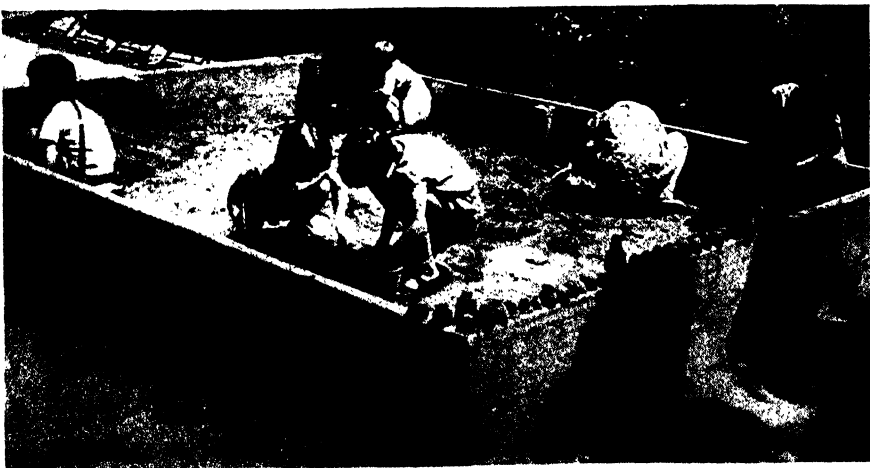
Freud used the term *Œdipus complex* to describe the mother fixation which often develops in the somewhat unnatural small family group, with the father away and the mother the sole companion of from one to three children. He finds that many of the psychological difficulties of modern life have their origin in it. This limitation of the family relation to that between mother and child creates an abnormal psychological situation which must be remedied by education.

Under natural conditions every mother had from seven to twelve children, and each child had to take his chances for her attention against a lot of competition. In any natural and primitive environment, moreover, women bore their children and brought them up in the midst of all the communal hurly-burly, taking a lively interest in and giving a helping hand to everything else going on about them. To turn loose on one or two helpless babies all the feminine emotional energy originally intended to meet the needs of seven to a dozen children

and communal industrial activities as well, is to invite the emotional disaster which Freud has declared to be the special disease of modern life. To be a good mother now-a-days a woman should be busy with a great many things besides her baby.

Hence the first thing to teach the little toddler is that, while his mother will give him affectionate attention, there are other claims upon her. The mother who does her own housework or part of it may emphasize this in making out her schedule for the day. As soon as breakfast is over the baby should be prepared for the day and put in a pen or a room to play by himself. If he can be put where other and older children are playing and running back and forth, so much the better; but they should not be allowed to tease him. He should be given everything he needs to play with and be expected to occupy himself for most of the morning. If he genuinely needs attention, the mother may go to him, but it must be made clear to him that she has her work to do and he has his and neither must interfere with the other. Children so trained from the time they are able to sit up graduate easily into kindergarten and then into school because they have the habit of orderly and independent activity. Above all, they learn that self-sufficiency which is the beginning of self-reliance in life.

Play and the
Healthy
Child



PHOTOGRAPH EWING GALLOWAY

A sand box in a sunny spot is the next best thing to a beach as a place where the children may play. Children should be encouraged to use their ingenuity and imagination in devising new ways to play with the sand.

Most healthy children will play actively and happily from breakfast time till about eleven o'clock. This gives the mother a chance to get through the most important duties of the day comparatively undisturbed. If the child has the right kind of playthings this period is really one of steady and concentrated self-training. Toward noon most children, even those of seven and eight, become peevish. Their arms and legs ache. They can't think of anything more to do. They are a little hungry. A sense of desolation overtakes them. If the child is let alone when he begins to be forlorn and tired, he may easily develop a morbid wish that the mother should come to him and a morbid resentment because she doesn't.

The Daily
Dietary
Routine

But, observing that this dark period always overtakes the child at a certain time of day, if the mother comes to him with kindness at the beginning of it, he has an immediate impression that there is justice in the world after all and feels grateful and relaxed. After playing all morning, usually the child is dirty and correspondingly uncomfortable. Children resent washing only because they are washed so clumsily and harshly. Nice warm water and sweet-smelling soap and big woolly towels are things all children love.

If he is now given his fruit juice or a whole fruit, and if mother then reads to him awhile or plays the victrola, or tunes in on the radio, he soon gets a second wind and runs off contented. A great deal of trouble in the family and of crossness in the children can be avoided by helping the child tactfully over these moments when the spirit sags. It is well for all people to learn thus early in life how to help themselves by similar little tricks of relaxation and social enjoyment.

Though children should not eat between meals, most mothers will find it a great help to give their children their allowance of fruit about the time the first morning energies sag. The child sits down or otherwise rests while he consumes his apple or his orange and, with the rest and the slight dietetic stimulus, seems to get a new start.

The afternoon usually takes care of itself, with a nap after lunch. Even when children reach the age when they won't sleep in the afternoon, they should be required to rest quietly. In the home the mother should also always rest at this time. If the child understands that by creating disturbance he will

upset this rest, and that mother has worked hard taking care of the house and helping him and therefore needs the rest, he can early be given a motive for being quiet.

The time just before the evening meal is the traditional children's hour. If father comes home in time he may take on himself the reading and music and romping and exhortations about getting through with the bath, and so on. This releases the mother for the oversight of dinner and makes the children realize that they really have a father. Tucking in at night and the good-night kiss are a sacred part of all good family custom and ought to be. Few people in whose childhood such dear family ceremonies were the rule would have their children miss them. The moment of affectionate communion at bedtime, established when the children are babies, often lasts till maturity and makes possible confidences and help which otherwise would be impossible when the barriers of grown-up life begin to intervene between parent and child.

DISCIPLINE IN THE HOME.—The child reared from early babyhood on such a family schedule is usually a happy little codger with the best intentions in the world. Children treated kindly are fairly amenable to suggestion so that, as they grow older, the problem of obedience takes care of itself. Nevertheless, the best children in the world need to get accustomed to a large number of negations and prohibitions which it is only natural for human beings to resist. From the time the baby sits up he must be taught that certain prohibitions are absolute. Much trouble can be avoided if, long before he can talk, he is trained to respond instantly to certain words. Every mother can make up a list of phrases which she always uses in the one sense and which mean absolute obedience.

Obedience in
Children

The immediate response to the words, "Come here," is especially useful. Mothers often use it to call a child out of danger without unduly frightening him. As the child grows older, other commands may be built upon the response to simple orders.

After the child has been trained to obey the direction, "Come here," the parent will find it a great advantage if he prefaces any suggestion whatever by asking the child first to come to him. This distracts the attention from whatever the child is doing and gives him a chance to focus on what his



PHOTOGRAPH KEYSTONE VIEW

Healthful habits make for healthful personality and may be taught at an early age. Young school children may receive instruction in methods of cleansing and safeguarding the throat against disease.

parent is saying. It also carries the automatic obedience to one direction forward to something else. The child may be kept in training to respond to the "Come here," if the parent will always use these familiar words when she wishes to give him anything. This will give a pleasant association to the words and will atone for any unpleasantness that there may be in them.

Parents should always expect obedience on a few points which have been carefully and reasonably explained. The power to direct is a precious one, one whose efficacy is lost if it is wasted on trivial matters or if it degenerates into unreasonable commands. In the great majority of cases the child can either be engineered subtly or tactfully persuaded to follow the parent's judgment. Many other situations may arise in which, even against his judgment, the parent will find it wise to let the child have his own way and learn by experience. There should be few absolute commands the

reasons for which have not been explained to the child's satisfaction.

From the very first it is well to teach the child to reason out courses of action and to understand why the parent wishes him to do this or that. The more he understands, the more willingly the child will obey. Probably the wisest course is to give no direct order but to let everything come in the nature of a suggestion. If in an emergency a direct order is necessary, a full explanation should be given the child at the very earliest opportunity. The necessity for the order must be made clear to him so that he will understand there was no deliberate violation of his personality. It should not be forgotten that children are reasonable human beings, with rights and privileges, and that parenthood confers no unusual powers and is never an excuse for tyranny.

Teaching
the Child

The main prohibitions necessary for little children have to do with bad physical habits. Most of these habits are stubborn and yield only to long and steady correction. There is little to do except to stop the objectionable behavior every time it is observed.

If punishment becomes necessary, the child, if possible, should be made to see it as the logical result of his own misdeeds. The just punishment is one which makes the child bear the full result of his own misdemeanor. For example, when he breaks the vase he should pay for a new one out of his own allowance. But while such logic is something always to be aimed at it is, of course, not always possible, so other punishments must sometimes be substituted.

Modern methods of education, reacting against the blind harshness of older methods, can easily go too far in giving the child freedom to do as he pleases and follow only his own impulses. Parents may find that, far from being tyrants to the child, their main effort in life is to prevent the child tyrannizing over them. Children have rights which should be respected. But parents also have rights. They have a right to insist that their own and the general family property be let alone, that the orderly, civilized life which, as adults, they have built up, be respected and maintained.

The happiest children are those who, in early childhood, learn to conform to the needs and standards of genuinely busy

parents who have a good deal of personal social life of their own and who maintain an orderly and cleanly environment. Some day manners, cleanliness and civilized habits will mean a good deal to the growing-up young person. Then the child who has been brought up to them naturally will have all the advantages. No one who has seen an attractive and socially minded young person in school or college suffering from the results of an unduly careless childhood can think it is any kindness to the child to humor his native untidiness, noisiness, selfishness and objection to the ordinary conventions.

The constant insistence that Jimmie wash his hands before eating and behave mannerly at table, at least so far as he is able, pick up his things, come into the room quietly and without bashfulness when there are guests, may seem to have little effect on the boy when he is five and to be a great nuisance in his life. But having had this training makes a good deal of difference to him when he is fifteen.

Punishment

The world itself is a hard place. The mature person must conform all the time to absolutely unyielding, and sometimes absurd, regulations. You must be at your place of work at a certain time or run the risk of being discharged. You must pay your rent or risk being dispossessed. No child must put up with more restrictions and prohibitions than life itself imposes on everyone.

Everything should be done to keep the emotional tone of the household free and good-natured, and to prevent undue causes for nervous exasperation. The maintenance of good temper in the early years is more important than any specific moral training. Nevertheless, while every positive influence should be brought to bear to keep the emotional atmosphere free and sunny, independent exertion on the child's part is necessary.

Sometime in the course of their lives, children may fall into the habit of crying. One can't tell how these things begin. There seems to be a tendency on the part of the child to repeat automatically anything he did once, no matter how accidentally he did it. While crying is a useful means of expression or of emotional relief, most children need to be taught not to cry unnecessarily. Crying indulged becomes a kind of end in itself. Like singing, it seems to be a form of self-expression.

The child must be prevented from discovering this effective means of putting himself on the map.

Anger is another emotion that must be checked. About the only thing one can do with a thoroughly angry child is to put him in a quiet place by himself till he gets over the fit. Where children in the family quarrel, some good can be done by separating the quarrelers. But like other forms of self-expression, quarreling tends to become an end in itself. Children seem often to quarrel by mutual agreement merely to get up a good show and to collect an audience. Where the parents suspect this motive, all play must stop the minute the quarrel starts.

However, children who tend to cry or quarrel for exhibition purposes can have much of their desire to be in the limelight satisfied by other means. There are two great safety valves for emotional energy. One is the game and the other is the show. The desire to pit oneself against someone else, which is the origin of much quarreling, can be satisfied in all sorts of competitive games. Children should learn these as early as possible. Croquet is a competitive outdoor game which very little children can learn. If a low net and a small racquet are used, a simplified tennis can be learned when the child is only three. Indoor games cannot be learned till the child is slightly older, since many of them involve recognizing figures. Dominoes, lotto and some simple card games can be learned by the time the child is five. Where there is more than one child in the family, games are valuable in keeping peace and substituting group activity for egoistic conflicts.

Instruction
and
Repetition

Dressing up and putting on shows is something children can learn to do comparatively early. A trunk in the attic full of odds and ends of old clothes is a source of great fun, and as the years go on valuable theatrical properties may be collected. With the growth of the Little Theatre movement as a means of communal entertainment and cooperation, early training in these matters probably will be a genuine social asset to the child later, as well as a source of pleasure through life. Any parent can build a simple stage or turn part of the attic or a spare room into a little theater. Out of mother's discarded clothes one can build grand court costumes. Old draperies, worn leather jackets and other sport clothes can go

into the costume trunk. Before the child is seven only the simplest plays can be created. The best are home-made affairs in which all the dolls and teddy bears take part.

Games for
the Child

Various play costumes, such as the familiar Indian playsuit, which the children can wear from three years up, help of themselves to turn the child's natural pleasure in attracting attention into harmless channels.

MORAL TRAINING.—Most children have very little conscience or independent sense of right and wrong till they are seven. Nevertheless the direction of the conscience and moral sense, which develop quickly and are potent after about seven, is determined by the child's training during the earlier years. The child who reaches the age when he really wishes to do right and feels uncomfortable if he is wrong, without a body of moral ideas and with nothing but bad habits, has some hard and miserable years ahead of him. Often the struggle of his moral sense against an inadequate early training warps the good child.

By the time a child is seven it is possible to build on his own early instincts a sound code of moral ideas, without being rigid and dogmatic about it. If one observes little children's reactions one perceives that, early in life, the baby resents injustice and has an idea of sharing. Even a child of nine or ten months old, when given his milk, will feel that the kitty and the family should also have some. On the other hand, if his bottle is brought into the room and given to someone else he will cry in such a way as to convey a genuine sense of outrage.

The Child
and Un-
selfishness

The tiniest child in a family eventually may be taught to accept the fact that if he has four raisins and his brother has none, he should give his brother two raisins. But he can't be induced to give more. Sharing of this sort is almost automatically started by the children in a family without much parental suggestion. If one builds on this idea, most notions of fair play, respect for property, even respect for others' rights and for the social order itself, will develop. If they follow the child's lead, most parents will find they are teaching a satisfactory code in this respect.

Two things small children don't understand are sacrifice and the various forms of extreme sentimental kindness. Their morality is that of the Old Testament and not of the New.

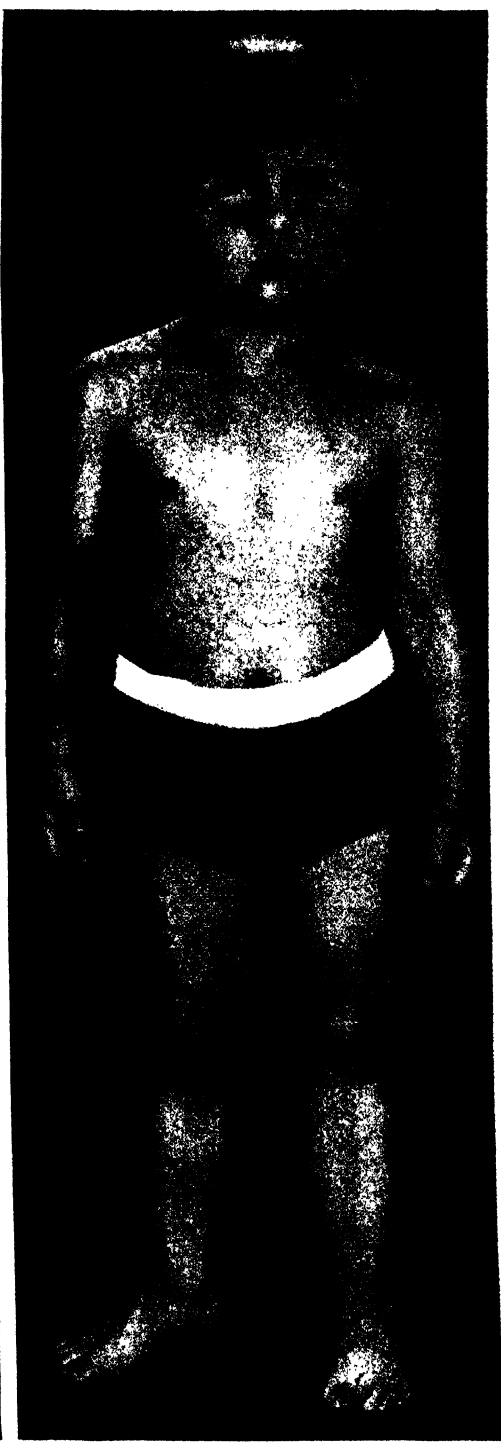
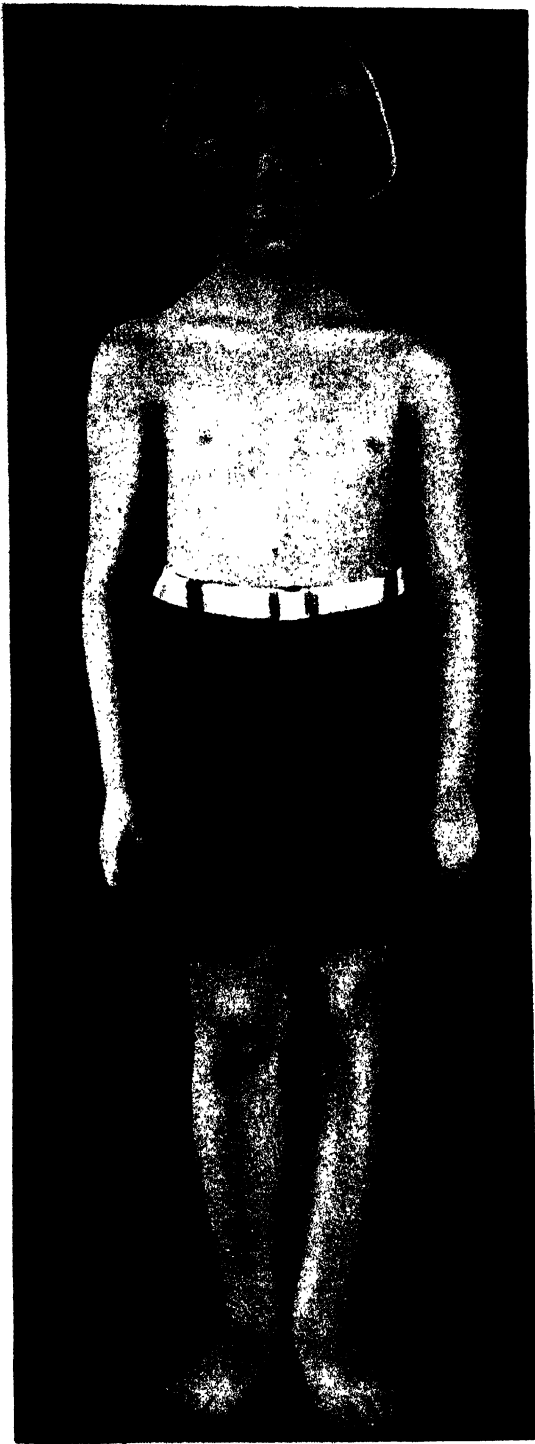


PLATE 77. As shown by this girl at 7 and boy at 4 years of age, the trend of type of the physical personality may be noted to some degree in early childhood.

It is foolish and hypocritical to force these more mature attitudes on them. To require the small boy to give to his baby sister his this or that is to make a hypocrite and a prig out of him. All one does is to substitute for his honest and moral notion about his rights, a pleasure in showing off as a good boy and being praised for it. Most children can be corrupted in this way if the parental influence is strong enough; for it is essentially corruption.

Out of the idea of justice grows the general proposition which most children accept as soon as they are old enough to think in terms of life in general, that you shouldn't do to other people what you don't want other people to do to you. This may be clearly fixed in the small child's mind by the time he is seven and it is the basis of all morality.

Many children who later seem to make kind-hearted citizens are in childhood dangerously cruel. Others are extremely tender-hearted. There is almost no point on which children otherwise apparently equal in endowment and training seem to differ so much as in this matter of cruelty. Nor can it be said that cruelty is the result of ignorance, as some people say. No doubt early training and suggestion have something to do with it. But from the time they can handle anything many children have an aversion to hurting any creature, while others have spasms of vile unkindness long after they know better.

Sense of
Justice in
Children

Even from earliest babyhood cruel children always know when they are hurting. The abominable ways in which some children injure their pets or mistreat a younger child must be recognized as unnatural to normal childhood and must instantly be checked with every sign of moral horror on the part of the parent and every intention of preventing the child from doing anything of the sort again.

The question of what to teach the children about sex at an early age is complicated. Two widely different sets of facts are to be taught in this regard—the facts about birth and the facts about procreation. Those about birth he should know as soon as he knows anything; those about procreation he cannot really understand much before puberty. The fact that a baby grows inside its mother's body has so little connection with other facts of sex that there are still said to be

**The Child
and Sex**

savage tribes where the relation between the sexual act and the birth of a child nine months later is not known.

Most parents' embarrassment about birth is purely artificial and has no echo in the normal child. To the wee toddler this method of producing new life seems the most normal thing in the world. When he is still of age to run back to his mother for sympathy and comfort and to feel his nearness to her, probably if a child of two could think out just the way babies ought to be produced, he would say, "They grow out of their mothers." Of course they do! What could be a more obvious or delightful truth to the wee life that has hardly forgotten nursing? On this account the facts of birth should be known to the child as soon as he can understand or observe at all.

The best way to familiarize the child with the facts of birth and to build the right body of emotional and moral



PHOTOGRAPH PACIFIC & ATLANTIC

Sleeping out of doors builds health and vitality in the growing child. Here school children from London who are being "toned-up" at Barham House, St. Leonards', a health center for boys, are being shown the correct manner in which to fit up their new all-weather beds which are used in the course of sunlight treatment.

associations around them is to provide him with a female pet. The kitten which appears on the child's horizon when he is seven or eight months old and is just beginning to weave his affections about his playthings, and which later presents him with a collection of beautiful little kittens, is a charming initiation into the miracle of reproduction. After that the semiannual or annual appearance of more kittens is a step-by-step initiation into all the main physiological facts.

The child may be taught to handle kitty gently because her kittens will soon be coming. His love and concern for his pet become associated with the idea of maternity. As the time comes for the kittens to be born, he may even help prepare the basket. To those who love their pets and take life naturally there is no shyness about this. Pet animals show just enough strain and suffer just enough discomfort in maternity to make the child feel that it is a serious matter. They are so proud and relieved and happy and eager to be made much of after their great feat is accomplished, that they convey to the child the sense of pride and congratulation. One must not project on the child the distaste which perverted elders feel about these matters. The child brought up naturally takes all these things naturally.

Household
Pets

Caring for the kittens, seeing that the mother has plenty of good food because she is nursing her babies, that the kittens are safe and warm and not disturbed by too much handling, are lessons the child also learns. They show him very early the normal basis of chivalry in regard to potential motherhood. Anyone who has studied what a really beloved mother pet can mean to a family of little children must feel that no toy or means of moral education can be more valuable.

As for instruction in sex other than this matter of birth, the child is seldom much interested, and is really incapable of understanding anything more. No further instinctive interest is aroused till puberty approaches, so the matter could be let alone were it not for the influence of the community life of children of various ages, the active interests of the older ones being passed down to those of younger ages.

Thus the little child comes home to shock his mother by dropping words or phrases he has picked up. He may be puzzled and unhappy over various veiled allusions with some

mysterious import. After the child is about eight and begins really to run with the gang, his companions usually train him to keep all this secret from adults. It is fortunate if he manages to let his parents in on his contact with this gutter-smut before the instinct for secrecy is inculcated by the more experienced children.

Coarse
Language

Whenever the problem arises the thing to do is quietly and without heat or moral horror to dissipate the complex of fear and delighted curiosity and pride in talking about forbidden mystery with the street hoodlums. If the problem is just the use of "bad" words, ask him frankly what the bad word means—what he is really trying to say. Don't be afraid of the bad word. Casually use it yourself, even if you do feel squeamish about it. Then point out that bad words have nothing bad in themselves. Sometimes they refer to physiological functions in which all people share. Point out that, while it isn't nice to talk about these things in public, they are nothing to be ashamed of. Looked at steadily any bad word resolves itself into an unpleasant way of talking about something the child may as well know.

If the child is disturbed by veiled hints and smirks concerning sex, the parent can often show him that the big boys who are making such a fuss about these things don't really know as much as he knows. No matter what the thing hinted at is, from prostitution to syphilis, simply tell the child plainly what is meant, and then say that it isn't nice to talk about it, but that there is nothing in it that he needs to worry about or think about any more.

Once the enlightened child learns to observe that most of the smart-Alec sophistication among other children is founded on a little less knowledge than he himself has, he has a great moral and social safeguard.

INTELLECTUAL TRAINING.—The foundations of intellectual life are laid during the first seven years of childhood in the mastery of the mother tongue. Usually also the child begins to learn to read before he is seven. The basis of all education and social functioning is the mastery of the word as a means of communication. All early education should be devoted primarily to this. Ready means of training the child in the use of words lies at the mother's hand in the great

variety of charming children's books now available. From the time the baby is about nine months old the mother should read or recite nursery rhymes to him. This gives him a kind of speech pattern to which to shape his own efforts to talk. It also familiarizes him with various words. The words should be enunciated clearly in a strong chant. Baby early comes to love them and to try to say them.

The mother may find many jingles and highly rhythmical poems to chant to her child. Mother Goose rhymes are the inheritance of the ages, and, for this purpose, can hardly be bettered. Among modern writers, Milne's delightful verses in *When We Were Very Young*, are ideal. Long before baby can talk he appreciates the solemn intonation of

"I went down to the sounding sea
Taking Christopher along with me."

The verses in *Alice in Wonderland* are very good. Never was anything better written for the early training of the ear than the charming nonsense verses of Edward Lear. Most people know the one that begins:

"The owl and the pussy cat went to sea
In a beautiful pea-green boat."

During the first three years most of the reading to children should be in verse. The child does not easily follow a story till he is about three. If the mother begins when the baby is barely starting to form his first words, and keeps up the ceremony of reading every day, she will find by that time that she has covered nearly everything suitable for children in the way of verse. When the child reaches the age when he follows a story with genuine curiosity, a great many things are available.

Usually the child likes to have his favorites read over and over. This, too, is good training for him. The great value of this reading is the assistance the child gets in forming his own words and associations of words. The more nearly he gets his early literature by heart the better this purpose is served. Many people misunderstand the function of reading in early life. They think one should read informational matter to the child. Information counts for little at that age. The

the headlines of newspapers. Rightly taken, with discussion and explanation, fairy tales are probably a good antidote for the various horrors which the child hears of in the community. He learns to look at these things, relegate them to that section of his mind which appreciates a good story, and leaves them there.

Thus the fairy story and the animals that talk become the child's best defense against the actual horrors of real life. Strange as it may seem, the child learns to appreciate the story as a story better than do most of the adults about him. This distinction between fiction and fact, between the fable which teaches a truth and the literal fact, are things that he must learn, so he is only following in the mental footsteps of the race when he learns his fairy tales first and his science afterwards. Trying to teach him the other way around is unnatural and does not make a balanced mind.

Childish
Horrors

Another great value of reading aloud is that it paves the way for the child's own reading. The child who has a collection of illustrated books which have been read to him over and over so he nearly knows them by heart has a great aid when he is beginning to master his letters. After he has learned to read a little he can begin to go through his own books and will be so pulled along by memory, recognizing a word here and a word there, that he will go on for pages, familiarizing himself with words and letters. Children so taught can be saved years of halting and struggle in school. They easily learn to read and recognize a wide range of literary words and phrases.

Education of most other types is now provided for the child in the form of toys. Most children have alphabet blocks for their early years. Most of them have crayons and pencils and various colored materials which train the eye to appreciate color. In connection with the phonograph and the radio the child may be given a systematic knowledge and appreciation of music. Children may early learn to sing in connection with simple phonograph records. The *Christian Science Monitor* published the story of a boy of eleven who had an excellently pitched and trained voice and knew fifty songs by heart. He and his mother had sung together to the accompaniment of Victrola records.

There are also the various mechanical sets, in which the boy learns a few of the elements of engineering by making all sorts of things for himself out of various parts, like wheels, girders and bolts. Parents should study out these things for themselves, so that they may help the child to learn. It must be understood, however, that what matters in the early years is not information but the attainment of skill in certain fundamental activities. Everything that helps the child to speak, to read, to write, to count, to use his hands, to find out things for himself, is useful.

Training
from Seven
to Fourteen

FROM SEVEN TO FOURTEEN.—The most important things in training the child beyond seven are, as far as possible, to keep the channels of communication and affection open, and to maintain in the household a consistent standard in the things which the child is allowed to do or refused permission to do. While children, especially boys, seem to resist affection as they grow older, they are often secretly eager for it and grateful for it. Many American families are far too reserved in their relations with each other. They would be happier and more able to deal with each other in crises if they would make a habit of showing the affection they really feel.

Love grows through expression of love. Though most children will not allow a parent to be silly or exaggerated in the expression of affection, one mustn't take their apparent objections too seriously. Genuine affection, sincerely though inconspicuously expressed, is the best thing one can give one's child through the essentially lonely and puzzled years of growing up.

Again, parents should not be intimidated by the child's apparent unwillingness to discuss his own affairs. In many cases he really wants to talk about them, but doesn't know how. If you think you should talk to your child about anything, simply plunge in frankly and without embarrassment, as if you were quite at home in the situation and there was nothing to be shy about. In a few minutes the child will usually warm up and you will perceive that he really wanted to talk all along. After you have tried tactfully to get him to tell what is wrong with this or that and have given it up, as you lean over to kiss him "Good night," he will suddenly throw his arms around your neck and tell you all about it. Much of the training and guid-

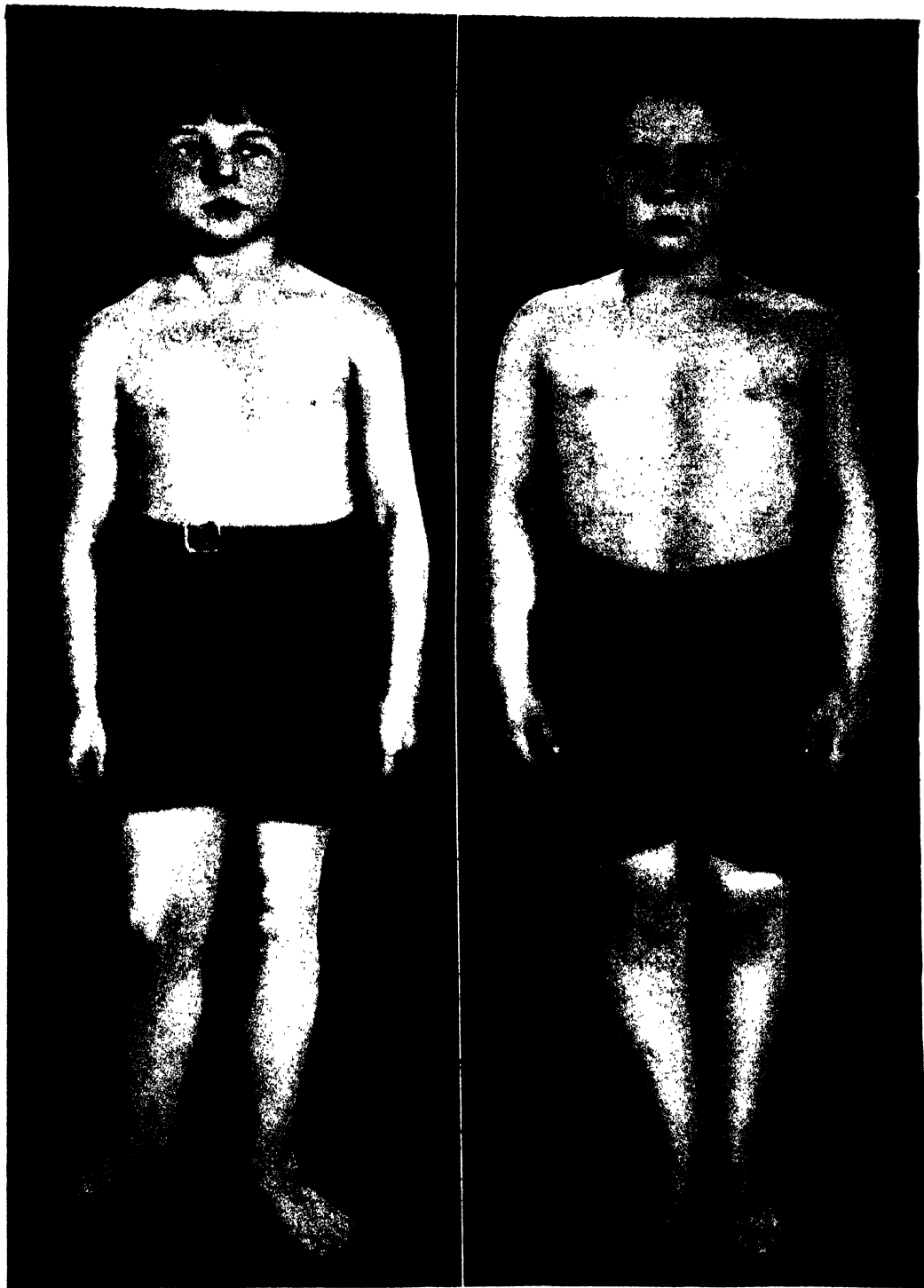


PLATE 78. This girl and boy at about 10 years of age exhibit the similarity of secondary sex characteristics in opposite sexes before puberty.

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ance of the child through the years when most of his life is spent outside the home with other people depends on being able to keep his confidence in this way.

STANDARDS OF HOME LIFE.—The other thing most important during these years is to maintain in the household a consistent standard with regard to permissions and prohibitions. Johnnie and Annie are running all day with the rest of the little barbarians. They rush into the house slamming doors behind them. They dig their dirty feet into the rugs. They throw their coats on the floor and don't take off their rubbers. They don't want to wash their hands. They dispute loudly and coarsely with each other. Don't for a moment think that Johnnie and Annie either respect or like a household which reproduces their own barbarities. Those who were brought up in an orderly way can probably look back and remember how, all the time they were resisting rules and regulations, they profoundly and gratefully appreciated these civilized ways.

Children are sensitive to these things and parents do their children no kindness in allowing laxity. Let Johnnie and Annie run and shout and play in their own style out of doors. Give them a room where they can plaster the walls with birds' nests, litter the floor with shavings, and make all the noise they want. But when they take part in the rest of the household life, expect and insist that they be civilized.

**Demands of
the Child**

A great part of the communication between parents and children consists of the question—"Father, Mother, may I?"—and the answer, "Yes" or "No." Most of these requests present a daily puzzle to the parent. It is hard to be consistent or wise in giving permission. In general, parents should go just as far as is safe in permitting the child to carry out his various enterprises. Parents constantly refuse to let children do what they want for no other reason than that the enterprise seems to the adult foolish or uncomfortable, or even slightly dangerous.

Johnnie wants to go swimming early in June. The parent shivers. The water is too cold. The fact is that Johnnie is a healthy boy and warm-blooded, so probably it isn't too cold for him. He wants to sleep out in the woods in a blanket with some of the other fellows. You know he'll be eaten alive by

mosquitoes and probably the ground is damp. But what of it? Let him try it. There is no use telling him that most of the things he wants to do are idiotic and he'll soon abandon them. He won't believe it till he tries it. The main thing is to limit one's prohibitions to types of things which one is absolutely sure are physically or morally dangerous, but to be comparatively yielding on all non-essential points.

Spending
Money

For nearly everything the child wants to do during these years he requires some money. Nothing is worse for him than to believe that he has only to ask for a thing to get it. His wants, under such a system, grow and multiply, and he values nothing after he gets it. The only thing to do is to give him an allowance and expect him to keep his wants within it. From the time the child is seven he should have his own money, beginning with five or ten cents a week and increasing as his needs increase. In spending the money the child should be encouraged not to dissipate it on small things, but to save it for the larger ones he needs. After the child has acquired a certain amount, saving and earning may be encouraged if the parent doubles the savings. Otherwise the saving may be so long drawn out that the child gets discouraged.

The regular allowance makes possible some valuable discipline. On some occasions the child may be required to replace out of his own money what he has destroyed. Misdemeanors may be punished by small fines. It is bad policy to tell Johnnie that if he doesn't tease Annie you will give him a penny; for this is buying good behavior. But if you tell him that every time he teases Annie he will be fined a penny, you are only doing what society does through the law-courts. Fining children because of misdemeanors, after they reach the age where they appreciate their money, is more potent than spanking or scolding or any other form of denial.

THE CHILD AND SOCIETY.—The most important element in life during the years between babyhood and puberty is the child's relation to the gang. Both boys and girls at this age tend to run in gangs. The gang gives them their first social horizon, their first social code and first discipline. The laws of the gang are absolute and dogmatic, and have their own morality. The boy learns not to be a sissie, not to squeal on another member of the gang. He

has loyalty to his crowd pounded into him. On the other hand, to those outside its group the gang is cruel and barbarous. The gang is conventional about such things as clothes. If all the other fellows wear knickers, woe betide the boy who wears shorts.

Little girls play in groups, too, but are seldom so absolutely ruled by the gang as the boys are. More little girls do as they please in the minor details of living without being ostracized by the gang. While a sissie will not be tolerated in a boy's gang, little girls are in a measure tolerant of the selfish little girl or the cry-baby. They don't like what she does, but then "it's her way," so they put up with it.

The Child
and the
"Gang"

One of the things which annoy little brothers is that sisters maintain a kind of detachment about the absolute laws of the gang. They won't be regimented or impressed. And little girls who won't be regimented by the gang are not much of a problem. They manage to find their own niche in the family and have some friends of their own.

Every now and then there is a boy who simply can't get excited about all the grand group enterprises of the other boys. He has his own notions about what constitutes courage or honor. He'd rather read or fool with some private chemical experiment or go on long tramps by himself than play baseball.

Parents of such boys are often unduly embarrassed about them. They don't want sons who are cranks or sissies. As a matter of fact, practically all men of sufficient individuality to impress themselves on the world after they have grown up have been this sort of boy. The best thing to do with any form of extreme individuality in one's child is to take it in a rather unimpressed, tolerant spirit. Expect him to meet the normal minimum requirements of life, to tell the truth and keep his temper sufficiently not to be a nuisance, to do his lessons well enough not to get left behind in his grade, and not to make himself unduly obvious by his differences. After requiring this, assume that he has all the right in the world to follow his own bent. Give him room or material or opportunity to do what he wishes, in so far as family needs and resources allow. But don't imagine you are necessarily nourishing a young genius, or allow him to feel proud of himself for

being different. Take his difference as a matter of course.

There is a simple test by which one can usually tell the difference between the extreme individuality which is either harmless or a really valuable social variant, and the individuality which is morbid. In the one case the child who is more or less let alone in his differences seems perfectly happy, and in the other he remains miserable. People who insist on being different but are unhappy in being so need to have something done about them. They are probably psychiatric cases. The child who, immediately after he joins a group, accumulates snubs and antagonisms and comes home and cries, and won't go back and play, but pines because he isn't playing with the rest, needs emotional training. In most cases, the normal child, if treated tolerantly but without too much sympathy, will attain self-control. If Susie doesn't want to play with the other girls because they always tease her, and besides they don't like her anyway, raise no protest. Amiably suggest something she can do at home, listen to her woes sympathetically but without too much concern, and then forget about her. Left to work it out, the chances are that she will either adjust herself to the others or learn to live without them. To throw the weight of the parental emotion either way in the child's first social conflicts is to unbalance all the normal forces, through the interplay of which the child finds his own technique of living.

For the really superior child Bertrand Russell has suggested, wisely, the school where advanced children will have the companionship of their equals and not be conscious of any peculiarity in themselves. In its absence, the parents must seek other solutions—in the companionship of individual children, or by trying to make their own companionship take the place of that of other children.

**Bad
Companions**

In most cases, the child isn't very different, but lives in, with and by his crowd. This dominance of the "gang" the parent must accept with reasonable tolerance, but without being too much impressed by it. Within reason, one can yield to these gang notions, even if they do sometimes bore a rational parent. Since the child will go with some gang, all the parent can do is to see that it is mainly a good "gang" with a good leader.

Sometimes drastic means have to be taken to break up a boy's or girl's association with a bad crowd. When a boy gets into a bad crowd, consider what it is that is attracting him. Sometimes the attraction can be dissipated by simple talk. This is true especially if he is hypnotized by some gang leader who seems sophisticated. Talk over all the knowledge and courage the leader seems to have and see what it really consists in. Sometimes the gang represents curiosity and adventure. If one can be sure that the child is moderately hardy and independent in his attitudes, one can sometimes go far in tolerating his association with a gang of toughs or roughnecks one doesn't oneself approve of, in the hope that he will ultimately throw off their influence. They may be introducing the sheltered lad to many things which are quite normally interesting to him, in hang-outs of hobos or sailors or others who live what seems to the white-collar child an exciting life. The main thing is to know just as much as possible about the doings of the associates of one's children, and to learn to distinguish, oneself, between that which is morally corrupting and that which is merely socially unconventional. Up to a certain point knowledge of and contact with the various forms of life and even of evil in the community has, on the well-trained and well-endowed child, a somewhat immunizing effect. He develops a natural moral resistance to unworthy things through contact with them. But there is always a point beyond which bad associations may get hold of the child and warp his moral perceptions. In that case they must, of course, be broken. The best safeguard is a good and wholesome training at home in the early years, and a free, affectionate, and wholesome family life. If one has provided that, one can feel reasonably sure that one's child will not succumb to any evil influences that may come into his life.

Curiosity and
Adventure

One question that arises in connection with child life at the gang age is self-defense. Half the fights between boys in the village streets are created by grown-up men who egg the little fellows on. Where there isn't an artificial fight spirit created by older people the normal boy's own attitude is about right. The main thing is to take a sensible and tolerant attitude about this. The world being what it is, there are occasions when a boy probably will have to fight. He certainly can't let other

boys abuse his little sister. He ought not even to stand an undue usurpation of his own rights.

**Physical
Combat**

The first time the problem arises, let the father or some other older man take the child in charge, and teach him the elements of wrestling and boxing and fair play. Encourage him to wrestle and box with his brothers or with other children. Get him used to handling himself in a physical rough-and-tumble, without being afraid or unduly angered. It is marvelous how, when a boy in a village gang is taught a few of these things, even if he is only a little fellow, his opportunities to use his knowledge seem to diminish. Other boys find more and more reason for not trying to fight him. While he is taught to handle himself in any physical encounter, teach him that eagerness to fight is not a special sign of courage. Plenty of boys feel that fighting is a nuisance that they'd gladly get out of if they could do so with decency. Make him feel that this is a perfectly normal attitude, that only fools and people who really are cowards need to make occasions for showing how brave they are.

As for physical care during these years, it consists mainly in continuing right habits which have been established in earlier childhood. Most that is said elsewhere in these volumes about diet, exercise and health applies to the child of this age equally with the adult. While exercise generally takes care of itself through active play, it is well to have the child learn to take some interest in regular exercises. Usually he will do this of his own accord. Let an active boy of ten see a gymnasium or read a book showing pictures of various exercises to make him strong, and instantly he is fired with a desire to try them. Children who have any chance to be near the water will usually learn to swim before they are ten. It is important that, in learning any sport, they learn it properly from the first. Either they should be given formal lessons in it, or some older friend who really knows the finer points should teach them.

APPROACH TO PUBERTY.—As the child approaches puberty, any essential facts about sex which are not yet understood should be explained to him. Usually this should be done by the time the child is eleven, before his own awakening instincts make him so shy and secretive that explanation is embarrass-

ing. Life will be easier for him later if he has the main facts digested before personal experience begins really to bring their meaning home to him. Normally the father gives this explanation to the boy and the mother to the girl. Where there has been affection and openness; where the facts of maternity have been known from babyhood, and regarded with sympathy and interest; where, within the family, nudity has been regarded as decent and necessary physical oversight, in matters of elimination and cleanliness, has been taken as a matter of course, without shyness or undue emphasis; where all these conditions exist, the additional explanations are comparatively simple. If the parent feels unable to manage it in verbal form, he can rely with safety on the child's reading of the sex volume of this series or other good books on the subject.

There is no good work of general literature, however plainly it deals with sex, which should be withheld from the child when he really wants to read it. The flippant modern books are objectionable, not for what they reveal, but for their tone. The hard-boiled attitude of modern novels with regard to sex is itself a reaction against prudishness and secrecy. The first sexual reactions of youth are sensitive, romantic, almost religious. What youth is concerned with as a problem is not the physiology of sex, but its social and moral implications. The boy's real question is: "How ought I to treat the girl?" The girl's real question is: "How ought I to let the boy treat me?" Physiological facts are of genuine interest to youth only in so far as they answer these questions.

It is easy enough to tell parents to give sexual instruction to their children and quite another thing for the parents to know exactly what to tell them. The fact is that many parents themselves know very little. Most of them go through life as unsatisfied and curious as the children themselves, vaguely sensing that, outside of the physiological A B C's they have stumbled on, there is a whole world of knowledge which some people seem to have and which they lack. Unfortunately this ignorance is often communicated to the child in the form of general propositions. Fathers say or imply that good women have no passion, or that there are two kinds of women. Women say or imply that all men are brutes and want women for the satisfaction of their appetites. A generation ago prac-

tically all mothers taught their daughters that there was nothing in sex for them. It was a humiliation to which women yielded, partly out of affection for their husbands and partly for the sake of children. Sex instruction of this type is worse than nothing.

What shall one teach the boy or girl approaching puberty? In the first place, it would be premature to teach all the detail of sexual experience which young people about to marry should certainly understand. Moreover, the explanation differs somewhat for boys and girls. The boy is interested not only in himself but in the girl. He wants to know what girls are like; he is haunted by the strangeness of the hints he has picked up about the monthly period, or the dangers and sufferings of maternity. Girls have much less curiosity about boys. They are interested in themselves, the meaning of maternity, the complex feelings and fears associated with the development of the breasts and the coming of menstruation. Hence, while every boy should have the physiology of womanhood pretty clearly explained to him, with reverence and dignity, a girl may need no corresponding explanation of the physiology of the boy and may shrink from it if it is attempted.

Warnings
at Puberty

The boy should be taught first his own physiology and the main facts about the sexual functions. He should be told



PHOTOGRAPH EWING GALLOWAY

Interest in exercise and sports in the growing child is an important step in the building of wholesome character and personality.



PLATE 79. Physical characteristics of the boy and girl at the age of 14, showing changes after puberty, more especially apparent in the adolescent girl.

that continence is to be maintained till maturity and warned against venereal disease and prostitution. If the parent has his child's full confidence, and has accustomed him to think that, when he says a thing is prohibited it is prohibited, the mere statement of the prohibition should be significant for the youth approaching puberty. At the same time, leave him with the feeling that there is still much to learn, that he is quite welcome to learn it as he goes along through reading and observation, indeed that he ought to do so; and that, in case of any problem or trouble, he must not be afraid to come for advice or help, either to his family or a doctor. Tell him, also, the main facts about the sex life of women. If these are given with dignity and proper feeling, they establish the basis of chivalry in that great and constant burden that women bear for the perpetuation of the race. They also create a reasonable patience with women's notions—the times when they will see you and the times when they won't, which are so confusing to the direct masculine mind, but which nevertheless enhance the charm of women and their ways. A good deal of wonder and speculation and embarrassment between young people can be prevented by a simple knowledge of the facts of feminine periodicity on the part of boys. However, though the functions of women should be surrounded with reverence, much harm is done by undue emphasis on the hardship of sex in women. Some men are made to feel like brutes, and are eternally apologetic to the women they love for being men.

As for the little girl, her main problem is the approach of menstruation. The explanation to her of her own physiology should be careful and explicit. She should be given a feeling that she has every right to know about herself. Few men realize how much women suffer from the fact that they think of themselves as a combination of head, feet, hands, about a center of mystery from the contemplation of which their imagination shrinks with modest horror. This is true even of mothers of children, sophisticated women who sit over cocktails and cigarettes and talk all the frank sex patter of today. Half the pains of menstruation and some of the difficulty of childbirth are undoubtedly due to the tenseness produced by the horror which women associate with this center of mystery within themselves.

Sex Facts
for the Girl

The little girl's explanation should be plain and explicit and accompanied by a diagram. She should know such things as that the entrance to the sexual organs is partly closed in a virgin by the hymen, and that the breaking of this membrane causes both pain and bleeding. She should also understand that pregnancy is caused by the depositing of the male germ in the vagina, from whence it gains entrance to the womb. There are girls, apparently instructed, who think that, if they have let a boy kiss them, they are in danger of motherhood. They are told to protect their honor, without a clear physiological picture of exactly what protecting their honor means. For lack of this picture good young girls may be haunted with fears, and those of the cheaper type may be made precocious by experimental "petting." Nor does this generation know very much more than its predecessors, for all its talk. Half the time, when adolescents stumble into premature sex relations, they do it out of curiosity, trying to find out what they should have been clearly told. Modern sex talk has broken down their instinctive restraints of modesty and feeling without giving them knowledge.

The Girl and
Puberty

In connection with the coming of menstruation, the little girl needs very definite instruction. Mothers often deliver a few generalities and then leave the girl to worry through as best she can. For example, if the first menstruation comes suddenly, when she is away from home, many a girl has no idea how to protect herself and may suffer untold embarrassment. She ought to be told beforehand exactly what will happen and what she should do. As far as possible, the way she is likely to feel just before menstruation should be described to her, so that she may be warned ahead of time. Get her a supply of the proper material some time before she is likely to need it, and put it in her bureau drawer. Mothers are sometimes unbelievably negligent in this respect. There is probably no embarrassment on earth so profound, and no suffering which leaves a deeper scar, than that of the child caught unawares. Intense monthly pains, monthly hysteria, and all sorts of difficulties have been traced to such experiences.

It is possible to be perfectly explicit in giving the facts, and yet to create around the whole idea of maternity a dignity and solemnity to which the child responds. Menstruation

brings discomfort and inconvenience and, during their teens, girls rebel intensely against it. But with its onset come also a mysterious pride and sense of personal importance and of romantic destiny. Let the girl feel all of that, and teach her also that she can largely escape the pains and miseries of the period. These pains are almost entirely psychological in origin or the result of bad health habits.

FROM FOURTEEN TO TWENTY-ONE.—The great distinguishing characteristic of these years is that the preoccupation of the young person shifts from groups of his or her own sex to persons of the opposite sex. The moment the new interest appears, all those graces and refinements of personality and social life in which the parents have been trying in vain to interest the young hopeful suddenly become the most important things in life.

This is the time of real conflict between parents and children. Father and mother fall from the pedestals as possessors of all knowledge and authority, and are sharply subjected to the social criticism of the new age. They learn, if they haven't observed it before, that the world has progressed in the last fifteen or twenty years. So far as personal criticism goes, the tables are turned on them. All the inherited family ideals and ideas are ruthlessly dragged out into the sunshine and overhauled and dusted. Parents in their effort not to be reeducated by the rising tide of youth are always betrayed by someone out of their own ranks. One, two, or three influential parents, hitherto apparently sound and conservative, are converted by the young, and held up as examples wherewith to crush any parental rebellion.

Adolescence

Happy is the parent who himself is sufficiently experienced and poised and adjusted to the changes of life to hold his own when youth threatens to throw him into the discard. Happier still is the one who can master and ride and completely guide this new force of life. The most pathetic thing in the world is the parent who marks each stage of his defeat by futile scolding and angry suspicions of evil and threats which, in his heart of hearts, he knows he has lost the power to carry out. Youth is wild, foolish, ignorant. It needs help and guidance and friendship, and someone to whom it may talk frankly. But the forces of life are nevertheless on the side of



PHOTOGRAPH KEYSTONE VIEW

Such important essentials in womanly personality as exercise and athletics become possible through the physical freedom afforded by rational costume.

youth. The innovations the young persons are making are the ones that are going to prevail. They always do. They always have.

Problems of Parent

The first thing the parent has to do in these years is to reconsider his own standards and habits, and be prepared to do anything within reason to bring the family and social life into harmony with modern trends. It is a hard and difficult time for parents. They have been preoccupied with earning a living or keeping the house, with all the physical care of the children. They haven't noticed that speech and manners have grown careless, that social life has been neglected, that they are beginning to look old, that they don't know what the world is feeling and thinking.

The second is a matter of strategy. Any direct and open conflict with a child should be avoided at any age, but above fourteen this is absolutely essential. You will be defeated. You may seem to win at the moment, but you will be defeated nevertheless. Love and good-will and the old ties of affection are all that hold now. If home is to hold the children, it

must be as attractive as a club. If parents are to have any influence now, it must not be as parents but as persons, respected, admired, appreciated on their own merits. To be sure, many children remain loyal to homes they aren't proud of, and fond of parents to whom, in their hearts, they are nevertheless condescending. But who wants loyalty handed out to one as charity?

In managing the child at this age, his own tastes and pre-occupations must be the guide. All one can do is to direct the powerful impulses of adolescence into socially desirable channels, and assist the child in getting that social training for which he is himself striving. The first sign of adolescence is usually an attention to appearance. The parent's attitude should be sympathetic and helpful. Help Annie to manicure and to find a smart way of dressing her hair. Enter sympathetically into problems of complexion, carriage and dress. Make her feel that she is a potentially beautiful woman and that finding ways to make herself beautiful are as important as she thinks they are. Literature dealing with posture and the dance, good fashion magazines and the like are now part of her education. It is more important that she go to a good dancing school and keep up her swimming than that she learn Latin and geometry in High School. By right direction most girls can be steered away from the overuse of make-up, and all the silly tawdry details of dress which mark the small-town girl crowds that gather tittering at the soda fountain. Youth is snobbish and snobbishness can be used to direct taste. If the girl cannot afford to get her clothes at one of the smart metropolitan shops, send for catalogues, nevertheless, observe the advertisements and teach her to pick or make clothes of the same type.

Education—
Athletics—
Social Life

The same applies to the boy. If one can afford it, get his clothes at the best shops for youth. If not, turn his attention to their standards and let him choose correspondingly. Accept as a matter of course that he wishes to look well, and praise him and show pride in him when he does so. Much of his interest in his own physique will turn to sports and athletics. These are not only physical training, but to some extent a moral safeguard through youth, because the boy kept in training for athletics has less chance than others to smoke or drink.

**Social
Training**

Another important thing during these years is to give the child direct social training. Much embarrassment and awkwardness can be prevented if the young person is told exactly what to do under certain social circumstances; how to perform an introduction, how to enter and leave a room, and so on. Get a good and up-to-date book of etiquette, and let the young people consult it when they are in doubt.

It stands to reason that the social life of young people should center as much as possible in the home. But this can be accomplished only if the youngsters themselves are free to change and order the home to suit their own tastes. Most young people rejoice in having their social life at home, if they can have the kind of homes they want.

